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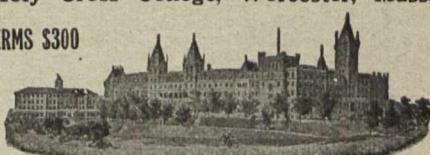
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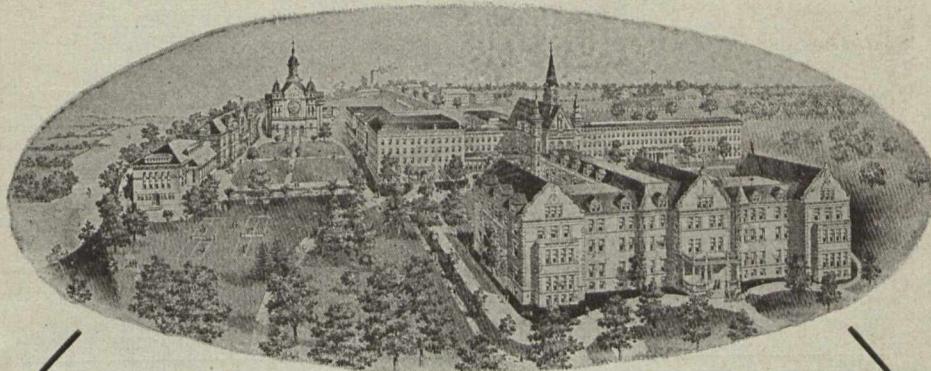
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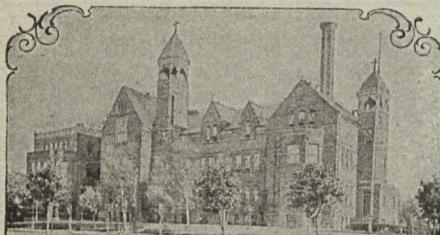
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At Nazareth

S T. MARK tells us that the Jews one day said to our Lord in the synagogue: "Is not this the carpenter, the Son of Mary?" The mention of the trade exercised by our Lord in his upgrowing years of Nazareth should be in these days, especially, a source of comfort and strength to us all. Man must earn his bread by the sweat of his brow, and hard labor is the lot of most of us even from early years. Hard grinding toil, so common today, would soon reduce men to a state of servitude worse than the galley slaves of Rome if there were not some motive by which our toil can be lifted up and sanctified. That motive ordinarily cannot be the wages of labor, even if these are generous. Wages today are commonly low or unjust, often scarcely enough to supply a decent sustenance, and the outlook for relief is hopeless and dark. Capital seems all powerful, and greed only makes the shackles on the limbs of the workingman bite deeper. He has not the influence to better his condition by legislation which is often bought up. He is frequently tempted and urged to join associations destructive of lawful authority and rightly forbidden by his Church, yet his lot grows harder and his condition more hopeless and helpless. It is not easy to hear, unmoved, loved ones cry for food which he cannot provide. Despair grips his soul and he looks sadly into the future, rounded out into a penniless old age. What is he to do?

There is one spot to which he can lift his eyes, one place whence he can obtain hope. Let him go in spirit to the carpenter shop of Joseph and see the Man-God toiling and laboring all His days from boyhood on into His mature years. When tired, let him remember that Christ knew fatigue, and that He, too, was weary and by His toil sanctified the labors of every man and woman who earn their bread by the sweat of their brow. This union of his labor with Christ's will lift up his work and make it pleasing in the sight of God, rendering it worthy of a wage far beyond the value of all the wealth of earth's millions.

However, this spirit of union of our work with Christ must not make us slacken by one jot or tittle our efforts for social justice for the workingman, for Leo XIII tells us: "that workingmen's associations should be so organized and governed as to furnish the best and most suitable means for obtaining what is aimed at, that is to say, for helping each individual member to better his condition to the utmost in body, mind and property."



Messenger of the Sacred Heart

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GENERAL INTENTION

P The Afflicted Church in Mexico *F*

Right Rev. Francis C. Kelley, D.D.,
President of the Catholic Church Extension Society of America

PERSECUTION of the Church in Mexico has been going on in some form ever since the first great disaster—the suppression of the Jesuits—which closed many of the most flourishing of the wonderfully successful missions. Not enough missionaries could be found to take their vacated places, even though Mexico was at the time still under the sovereignty of Spain; and Spain's admirable laws for the protection of the Indians were bearing full fruit. The closed missions had flourished and the Indians were on the high road to civilization. Schools had been established and were very successful. The prejudice that once existed amongst the Indians against the white man's education had practically all disappeared. The missions, especially of Lower California, were most promising. When the blow fell, the work of centuries began to fall into ruins. The Indians, without teachers and with but few pastors, relapsed into barbarism in many sections, not only of Lower California, but of other parts of Mexico. I think I am safe in stating that it was upon this bad foundation that all the persecution of the Mexican Church for the last century rests. What Spain had successfully accomplished through merely the suppression of one religious order, modern anti-clerical governments decided they could do to a much larger extent by the suppression of all the religious orders, and by the repression of the activities of the secular clergy. After Hidalgo's revolt, there were constant anti-clerical efforts to interfere with the liberties of the Church;

but the anti-clericals did not succeed finally in carrying out their designs until the presidencies of Leredo de Tejada and Benito Juarez. To these two leaders belongs the discredit of imposing upon a nation which called itself a republic and a democracy, laws that were both oppressive and tyrannical. To understand the measure of the disaster that came to the Mexican Church, an American Catholic needs only to think of what it would mean to the Church in the United States were her religious orders suppressed. Almost every school of primary and secondary education would at once lose its teachers, and many of the most flourishing parishes, not only doing important work for their own congregations but necessary also to the general spiritual welfare of the city in which they are located, would have to say good-by to their pastors and curtail practically all good work outside of the simple administration of the Sacraments, and Sunday religious services. If there be added laws restricting even the liberty of public worship, freedom of individuals, confiscation of religious property, robbery of hospitals and charitable institutions, you will have a distressing picture of what the unfortunate Church of Mexico has had to face.

In spite of it all, however, the Bishops of Mexico made the best of a bad situation. Superhuman efforts were required to re-open the schools, but a great many were actually re-opened. The conciliatory policy of General Diaz made matters a little easier, especially during the latter part of his presidency; and it seemed as if peace would surely come to the Church through the further efforts of conciliation that seemed to mark the beginning of the presidency of Madero. But hope was lost when the revolution of Carranza secured the favor of the American Government, which assured it at least temporary success. I would not have anyone think that President Huerta was to do away with the anti-religious laws. He showed no sign of anything of the kind. But the Church had so long existed under repressive laws that Catholics were inclined to be satisfied with almost any opportunity of practising their religion. They were pleased even with small favors, and no longer solicitous concerning their undoubted rights. The favor shown to Carranza's revolution by the American Government was due largely to the misunderstanding and the ignorance of things Mexican.

amongst the Catholics of the United States. We knew nothing about the Church in Mexico except that it existed. Our information about it was inaccurate and really based on the statements of enemies. Not that we believed all that bigoted non-Catholic writers had put down on paper against us; but that, having no information from Catholic sources, we merely made the usual allowance for ninety percent of falsehood and allowed ourselves to think the other ten percent was true. The other ten percent was also ninety percent false. After a diligent search, I failed to find a single history of Mexico from the Catholic standpoint in the English language. A few magazine articles, a few pages in the Catholic Encyclopedia, and the Catholic side of Mexico was told to American readers. From the day that the Church Extension Society sent out its first appeal for the Mexican refugees even up to the present day, we have had a constant struggle to make our people believe the truth and discard the falsehoods.

What were these falsehoods? The worst of them was that the Church in Mexico was actively engaged in the business of politics. Remembering that the Church in Mexico had to defend herself against politicians practically throughout all her existence, but particularly for the last hundred years, and acutely for the last sixty years, it is scarcely to be wondered at that such a charge was made against her; but even Catholics in the United States did not understand. The second charge was more serious. It was against the character of Mexico's clergy. Such a charge was absolutely without foundation. To explain it the statements of the anti-clericals were taken at face value. They charged that the Church in Mexico was still under the control of the Spaniards, in spite of the fact that every Bishop, Vicar General or diocesan official of the Mexican Church was a native-born Mexican. The third charge, which I heard voiced by no less an authority than the late Paul Fuller—God rest him—was to the effect that the Church neglected the education of the people. Those who believe this charge failed to remember that, for sixty years whatever educational work was done had to be carried on at the risk of arrest, fine and imprisonment.

What is the truth about the Mexican Church? That, under the most annoying restrictions, against obstacles which made the way

almost hopeless, a devoted hierarchy and clergy struggled to give the people spiritual food. Mexico has had her Judases, and some of the Judases were those who had been called to the service of her altars, but these latter were few. The bulk of her priesthood was made up of men true to their vocation and astonishing in the patience with which they bore their trials and sufferings. They fostered education under circumstances that would have tried the devotion of any body of clergy in the world. If there was anything to allege against them, so far as "politics" are concerned, it is that they interfered too little, because they erred in not using their rights as citizens for fear they might be charged with political activity. The Mexican clergy had learned very well the lesson about turning the other cheek to the smiter. Having fulfilled the Scriptural command, they might reasonably have begun to defend themselves; but they kept on turning the cheek, relying upon Divine Providence to help them in the end. They rarely thought about helping themselves. Perhaps this attitude might be explained, however, to Americans, by pointing out the fact that there was no redress through the ballot box, for the ballot box was a farce. The redress could come only through revolution and bloodshed, and naturally the clergy would not go that far.

Carranza found it an easy matter to oppress this patient and long suffering clergy and people. The record of his revolution is written in blood. Murders, lootings, robberies, wholesale confiscations, outrages against holy women, sacrileges against our Divine Lord in the Blessed Eucharist, the burning of confessionals and of libraries, death penalties for administering the Sacraments, exile for priests and bishops, these were made common by the men who claimed they were fighting for freedom and democracy. We stood by almost silent, because we did not know. God forgive us, even some Catholics helped by the protection they unknowingly gave murderers and spoliators. It all culminated in the infamous Constitution of Queretaro, which takes from the Church in Mexico the last vestige of its freedom. Nowhere in the world, except possibly in Portugal, is there such a monumental instrument of wrong. It is the culmination of years of persecution. It is the last word of irreligious infamy and destruction of liberties. It is so bad that it cannot last. It has even nauseated the Protestant missionaries, so

that at last Protestants in America are beginning to learn the truth. Let us hope that Catholics will learn it at the same time.

In spite of all that I have here written, yet I believe this is the hopeful hour for Mexico. The storm is at its height. It can get no worse. It must begin—indeed, it has already begun—to mitigate its fury. Late we were in protesting, but at last the official protest of our Archbishops has been put on record. Now is the time to pray and pray fervently. Mexican Catholics at last see for themselves the limits to which their persecutors will go. American Catholics will learn even from Protestant indignation what they refused to believe from the lips of their own. God alone, however, can help the afflicted Church in Mexico. The Sacred Heart of Our Persecuted Lord is a Fountain of Love and Mercy. If ever a general intention merited fervent answers in the form of besieging battalions of prayers sent to the citadel of God's mercy and grace, this general intention merits it. Almost from the beginning, I have begged, pleaded, prayed for the Church in Mexico; not, it is true, without finding leaders like Father Tierney, S.J., of *America*—God bless him!—to duplicate every effort. But the struggle was a hard one because our people did not have a foundation of knowledge concerning the spiritual affairs of their southern neighbor. I have never been more hopeful than I am today, now that I know the powerful League of the Sacred Heart is going to give the help that is beyond the value of silver and gold,—Masses, Communions and Supplications.

The Morning Offering

O Jesus, through the Immaculate Heart of Mary, I offer Thee my prayers, works, and sufferings of this day, for all the intentions of Thy Sacred Heart in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our Associates, and in particular for The Afflicted Church in Mexico.



Subscribers who change their addresses will please not forget to send as soon as possible to THE MESSENGER OF THE SACRED HEART, 801 West 181st Street, both the old and the new addresses. Otherwise copies of the magazine will be lost and can not be replaced. It is not enough to tell the postman.

A Shy Violet

Gertrude Cecilia Pfeiffer

THEY called her Violet because her eyes were as deeply, darkly blue as the violets that purpled the grass the day she was born. She grew up, in a little village among the New Hampshire hills, like the flower whose name she bore, sweet, shy, and fair to look upon. By the time she reached her eighteenth year she was the acknowledged belle of the village, and there was scarcely a youth who did not fall in love with her some time or other.

But Violet did not encourage her admirers. -With a charming frankness, born of innocence, she was friends with all, but did not lose her heart to any. Violet's greatest happiness was her daily Mass and daily Communion. Love for Christ filled her soul to overflowing, and she had a most tender devotion to His Virgin Mother. Was not her altar always laden with flowers, the girl's loving tribute to the Queen of Heaven?

One bright morning in May, while the dew still sparkled on the grass and the birds sang their morning hymns, Violet went into the woods to get a fresh supply of flowers for Our Lady's altar. Some distance from the village was a shady glen, with a murmuring brook flowing through it. Just now the grass was sprinkled with mayflowers. The glen was Violet's favorite spot, and she hastened to it. Soon she had a good supply.

As she lingered she was utterly unconscious of the charming picture she made as she stood leaning lightly against a slender birch tree, her hands full of white blossoms, her soft golden-brown hair falling unconfined over her shoulders, her large violet eyes gazing upward in quest of a merry, sylvan songster.

A young man, who had entered the glen, gazed at her in admiration from behind a stalwart oak. When she started to go, the stranger stepped forward, and said, lifting his hat:

"Pardon me, but could you kindly direct me to the Hotel Grand? I am a stranger—just arrived last night—and, lured by the beauty of the morning, tramped about these woods for a couple of hours and got lost. A most childish proceeding indeed!" he added laughing.

Violet was not a little startled at his sudden appearance, and for a moment gazed at him in silence. He was decidedly handsome—tall, dark and slender. The fashion of his clothes and his manners denoted the city. His appearance was pleasing, and reassured the girl. She gave him the necessary instructions, and with a little bow turned to go. But the young man stopped her, and handed her a card. Violet took it and read:

Paul Revere Hastings,
Elmwood Manor,
Boston, Mass.

"And may I have the pleasure of knowing your name?" he asked, as she turned her dark blue eyes upon him.

"Violet Harwood," she answered. "I live in the village."

"Oh, then you are going my way! May I walk with you to the village?" he asked politely.

Violet hesitated a moment, then smiled, and said, "Yes."

Paul could hardly take his eyes from her as she walked gracefully at his side. She was so different from the girls with whom he had associated. Here was a simple, lovely little country girl walking beside him as demurely as if he were her brother. How pure and sweet was her face, and how frank her eyes! She was a new type to the satiated society chap, and she fascinated him.

Before the church Violet paused.

"I am going in here," she said, looking at him expectantly.

He looked up, and saw the stone cross over the door.

Violet, noting his hesitation, asked:

"You are not a Catholic?"

"No," he answered, "But may I go in?"

Violet assented, and they entered the sacred edifice together. Paul sat down in the last seat. Violet walked down the aisle, genuflected before the altar, and then turned to the side altar of Our Lady. She laid her offering of mayflowers at the feet of the statue, and then knelt down to pray for a few minutes. And her prayer this morning was for the stranger, that he might see the Light.

When Violet joined him at the door, Paul thought he had never seen so sweet an expression. He walked to the gate with her, and there left her, but not before obtaining permission to call in the

evening. Violet stood and watched him until he turned the corner. Then she looked down at the card she still held in her hand. A sudden blush stained her cheeks and she fled into the house, her heart beating strangely.

In the evening Paul Hastings called. Violet's parents were charmed with him. This visit was only the beginning of many more and Paul soon came to spend more time in the humble cottage than in the grand hotel he had chosen for his summer resort. Many were the walks he and Violet took and Paul began to dread his return to the crowded city.

Violet was strangely happy those days. There was a bloom in her cheeks and a light in her eyes that had never been there before. Whenever she met Paul's almost adoring gaze, a thrill passed over her. Although he had not spoken, she knew that he loved her, for his every word and look and act revealed it. And she revelled in the knowledge. Sometimes the thoughts of his riches, his high station in society, his family, disturbed her happiness, but only for an instant. She thrust such thoughts away. She lived only in the present, and would not think of the future for fear of destroying her bliss. The thought of his religion did not trouble her. She was so certain that he would become a Catholic. Did he not go to church with her often? True, he never cared to discuss the subject, but was it not because he was thinking deeply over it? She redoubled her prayers for his conversion, and in fact, her prayers were all for him now.

All too quickly the summer flew by, and the time came for Paul's return to Boston. The evening before his departure he spent at the Harwood cottage. After supper he and Violet went out into the garden. It was a warm, still, flower-laden night. Paul looked lovingly down at the girl beside him, and his eyes brightened with the joy of possession. In the moonlight her face looked almost ethereal, and her eyes had unfathomable depths.

Then he spoke, and told her, in thrilling tones, the story of his love.

"You'll come with me to Boston, as my beloved wife?" he concluded.

"What will your family say, and your society friends, when you bring home as your bride a poor, ignorant little country girl?"

Paul laughed her fears away.

"If we are not good enough for my family, we will go away, and we will live together, just you and I, in Florida, by the sea, or among the mountains, anywhere you wish to go, sweetheart," he said, and attempted to catch her in his arms. But she evaded him.

"And you will become a Catholic?" Her dark eyes looked into his anxiously, pleadingly.

Paul's face clouded; he frowned. Then he laughed.

"Oh, what difference does it make if I am not a Catholic?" he asked lightly. "I promise not to interfere with your religious duties."

"Oh, Paul!" cried Violet in distress. "But you went to church with me so often! I thought you were already convinced!"

"I went with you to please you, sweetheart. As for 'convinced'—well, you can't expect *me* to believe in myths, however beautiful."

"Myths!" cried Violet in horror.

"Certainly. Anyone with my education will tell you religion is a myth. But come, come, don't let the subject worry you! As my wife, you will have unrestricted liberty in regard to your conscience, and in time you will see that I am right."

Violet, very white and trembling, summoned up all her courage.

"I cannot marry you, then, Paul," she said, though her voice was unsteady. "I cannot marry you."

Paul started.

"What! You let a little thing like that come between us?" he cried.

"Paul, religion does not mean a little thing to me. It is everything, in time and in eternity."

"More than my love?" demanded Paul, looking into her eyes as if to read her very soul.

"Yes, even more than your love, Paul, for God comes first always."

A dark, angry flush stained Paul's cheeks, and his eyes began to flash.

"Very well, since your church is more to you than my love, I wish you joy in your choice. I think you'll find out, all too late, that my warm, adoring love means more to you than your religion."

Without another word he turned about and walked swiftly away. The girl stood motionless, stunned, until she heard the gate slam behind him. Then a spasm of pain surged over her. White and trembling, she sped into the house, up the stairs to her room under the eves. As she opened the door, her eyes fell upon the large crucifix which hung upon the whitewashed wall. The large, wistful eyes of the dying Christ seemed to gaze at her so compassionately. With a low cry Violet sank on her knees before the crucifix, and kissing the mangled feet of her Saviour, she whispered:

"Oh Christ, who didst die for me, give me strength and help me in this sorrow!"

Violet's suffering was keen, but brief. Two months later there was no trace of sorrow on her lovely face, which had regained its wonted color; her smile was sweeter than ever, and her dark violet eyes shone with a brighter lustre than of yore.

One morning as she came out of church after Mass, she met Father James, the beloved snow-haired pastor, at the door.

"Well, my child, you look perfectly radiant this morning," he said, smiling into the bright eyes lifted so reverently and lovingly to his own.

"I am so happy, Father," answered Violet, with a dazzling smile. "I grow happier every day."

"And there is no regret for the past, no pining after *him*?"

"None, Father. Of course, I pray for his conversion every day, and he will always be very dear to me, but if he came back to me, a Catholic, and asked me again to be his wife, I think that I could not now. Father, I have another Lover, Who is infinitely dearer to me than even Paul. Oh, Father, Christ only let me taste the sweets of earthly love to show me afterwards how much sweeter is His dear love!"

To the old priest's eyes her face looked almost angelic.

"Father," continued Violet, "When I loved Paul, there was scarcely any room in my heart for God, all my thoughts and prayers were for Paul, only Paul. But now," with a radiant smile, "now Christ is everything to me, and I am so happy!"

Violet Harwood's name became whispered with love and reverence throughout the village. No longer was she the "belle." They

came to call her the "saint." She visited the sick and desolate, taught the little children their Catechism, and was in many ways a great help to her beloved pastor, who daily blessed her name.

Paul Hastings, blinded by anger and pride had returned to the city and plunged headlong into a gay, pleasure-seeking life. Handsome, talented, and wealthy, he was considered a "good catch," and consequently became the idol of many. For a time his wounded vanity was soothed, and he became the devoted gallant of first one, then another of the fair sex. But one by one they lost their charm in his eyes. Ever and anon, the sweet image of Violet came before him, and beside her these society girls seemed vain, shallow, and devoid of modesty. He tried in vain to forget her. He longed for her more and more as the time went on.

The winter Paul spent in a whirl of social life, that kept him going day and night, but when spring came, the emptiness of it all appalled and disgusted him. And now he became conscious of a terrible want. His irreligious books ceased to satisfy him. Was this life all—death the end of everything? No? Then there must be a religion—one true religion—revealed by the Creator to guide him. One religion, because two contradictory sects cannot both be true. He thought of Violet—her pure, strong faith—and the beauty and consolation of it filled him with a sudden longing to believe as she did.

He did not know that she had offered up her life for his conversion!

Paul now desired to learn more about the Catholic faith. Accordingly, one Sunday evening, he went to the Immaculate Conception Church. It happened to be the first night of a Men's Mission. This was the beginning of his conversion. Convinced that the Catholic Church was the only true church, Paul joined the converts' class, and in the course of time was baptized a Catholic and made his First Communion.

And now Paul's one desire was to marry Violet. He had not written to her about his conversion, for he decided to go in person and tell her the happy news face to face, and again beg her to become his wife. His parents objected strongly to his becoming a

Catholic, and they objected still more strongly to his marrying a poor, untalented country girl. But Paul was firm.

"I will marry Violet Harwood, or remain a bachelor all my life," was the only answer he vouchsafed to their repeated expostulations and pleadings. Finally, they gave in to him, as they had done all his life.

Buoyant and smiling, Paul Hastings set out for the little village in the New Hampshire hills. He pictured their meeting, her happiness at his conversion, her sweet, shy consenting to be his wife. They would be married in the little village church—and then he would take her away to the South. By the sparkling blue sea, with the palm trees waving above them, they would spend their long honeymoon.

On a bright, sunny May morning Paul Hastings arrived at the village. He engaged a room at the Hotel Grand, and after a hasty breakfast, hurried to Violet's house. On his way he passed the church, and went in to pay a short visit to the Blessed Sacrament. When he came out, a strange fear and foreboding took possession of him. He paused at the door, and caught a glimpse of Father James, back of the church, kneeling beside a new-made grave covered with violets. A few moments later the priest rose and slowly walked away.

Paul suddenly decided to see the good Father first. He followed him. At the new grave Paul paused. A plain wooden cross stood at the head. Following a blind impulse he stooped down and read the inscription.

A sharp cry rang out on the still air. Father James turned around and walked swiftly back to the new grave. A young man was lying prostrate upon it, crushing the violets. Father James guessed who it was. He bent down and gently touched the young man's shoulder. Paul raised a perfectly blanched, agonized face.

"My God! is it true? Is Violet ——" his voice broke.

"My son, Violet is with God. Before she died she told me that she offered her life for you," said Father James softly.

A few moments later Father James led the broken-hearted young man to his house, and there told him the story of Violet's beautiful life and happy death; how she contracted a fever nursing a sick child.

"I was never worthy of her, Father," said Paul in husky tones. "I realize it now. But oh, I loved her so! Still, God's will be done!" He bowed his head in resignation.

One morning, a week later, Father James found Paul kneeling beside Violet's grave. He arose as the priest approached, and met him half way. A great light shone in his dark eyes, and his handsome features bore the impress of a noble resolve.

"Father," he began, "I ask your blessing. I have decided to become a missionary. I see it all, now, Father—God's wonderful way. He sent that sweet saint into my life to bring me into the true fold of the Good Shepherd, and now her holy example has awakened in my heart higher and more heavenly desires. Henceforth, like her, I belong only to God, and work for Him alone!"

He knelt down at the priest's feet, and Father James raised his hand and solemnly made the sign of the cross over the bowed dark head.

To Mary, Our Mother

Sister Amadeus, O.S.F.

M OTHER, take the love we render
From our heart-depths unto thee;
Gracious Lady, Virgin tender,
Thou, our Guiding-star shalt be.
Faithful e'er, and persevering
In thy vigilance and care
Art thou to thy children, fearing
Sin and danger everywhere!

Long have we, 'neath thy protection,
Battled with the world around;
Leaning on thy sweet affection
We in thee our strength have found.
We are weak, but loving ever,
As poor human hearts can love,
Keep us, Mary; fail us never;
Lead us to our home above!

Diary of Father Villon

Edited by Mark J. McNeal, S.J.

CHAPTER V. (*Continued.*)

THE CATACOMBS. NEW APOSTOLATE.

IN November, 1871, the prefectures, or Chiji, of the Imperial administration were established to take the place of the old feudal governments, though they were still called Boughio as under the Daimyos. We witnessed this change at Kobe. Our new prefect was a man whom Providence called to great things. Ito Nirobumi, whose name is connected with the fall of the Tokugawa and the preparation of the Imperial Constitution proclaimed in 1889. His political ability was to be manifested by the unheard of success of the Chinese-Japanese War. He was, at this time, a young man of scarcely twenty-seven who had been helped by circumstances. In the days of the Restoration of 1850 he knew English when hardly another man in Japan could understand that language. Thus he could follow in the presence of the foreign envoys the discussion about the treaties for the opening of the port of Hiogo-Kobe. A man of undoubtedly great endowments, in spite of his youth, he had dared in 1862 to go to Chioshu aboard an English frigate to bear to his lord and master, the powerful prince Mori, the order of the Yedo government forbidding him to fire on the foreign ships as they passed through the Straits of Shimonoseki. As he left the vessel to go ashore, he said to the officers, "I am risking my head in delivering such a message to my lord, the terrible Daimyo of Chioshu." I remember him very well at that time when I saw the last instance of the famous ceremony of the people prostrating themselves to the earth along the route where the governor passed. He was mounted on a horse, the tail of which was enclosed in a bag of blue silk ornamented with tassels. Some samurais accompanied him, while two couriers went ahead crying out, "Sh'ta ni ore!" *i.e.* "Bow down!" All the people lined up along the route in a crouching posture with their hands flat on the ground.

Unfortunately, civilization, with its European customs had not yet reached that far into the country. In the foreign concession the crowd of stevedores from the foreign ships, hearing the cry of the heralds, responded, "Oh, it's that young man, is it?" and instead of bowing down, they hid behind a fence and had a good laugh. The Governor, learning of it, judged it wise to put an end to this ancient custom, a mere relic of a servile age. During the first months after the opening of the port no children could be seen in the streets of Kobe. Their parents forbade them to go out lest the "ijin san," or foreigners, should carry them off to fry the fat out of them for the purpose of making medicine. We learned later that this nonsense had been preached in a certain temple of Hiogo. This was reported to the Governor who of his own accord went out into the principal street and said that such trash was not to be listened to. He used all his zeal and in a few hours, the streets, as everywhere else in Japan, were alive with swarming youngsters. The parents were still further reassured when they saw the Europeans caressing their little ones. Thus this popular government already showed what the future was to develop in the way of liberty and progress.

During the first months of the year 1872 we got little news of our exiles. In March they began to come; at night, always at night. It is at night that we do God's work nowadays. I slept in a room near our outer enclosure. The word had been given out in the prisons of our neighborhood. In the middle of the night a light knock was given on the outer door, and repeated if it was not heard at once. From my pillow I could open the window a little and make a slight noise. It was repeated from without. "Who goes there?" I would say, "Urakami no hito." (Someone from Urakami.) "Anima no na wa?" (What is your Christian name?) "Mikaeru Dominiko." "Very well, wait a bit." Then he glided in followed by Francisco Jusso of the village of Ippenghi at Urakami. These were the messengers from the group of prisoners at Tokushima in Awa, the nearest place of exile to Kobe. It was about thirty-five leagues away. The fishermen of Hiogo came regularly to sell their fish at Kobe. This was a great convenience to our Christians when they had perfected their plans for absenting themselves from custody. Ordinarily a dummy resting on their

poor cot represented a sick man and someone answered "sick" to the morning summons. It was generally necessary to gain by a little gift the tacit consent of some subordinate who might have betrayed them.

There were more than one hundred and thirty on the island of Shikoku, entrusted to the officers of the old prince of Awa, Hashitsuku Awa no Kami, in the enclosure of his castle of Tokushima. At first they had to undergo many vexations; there were regular interrogations and sermons to force them to apostatize. Realizing at last that their faith could not be broken down, they let them alone on this subject but subjected them to a hard life of forced labor. At least they could pray and console one another.

With what happiness they entered the church. They remembered their dear church of Nagasaki, the first they had ever known, the one they had saluted as they sailed away to exile. But let us return to our messengers. Michael and Francisco received the sacraments with great faith and discharged the commissions that had been entrusted to them.

"Father, if I do not take back at least six rosaries, I will not be received by such or such a band. I have promised them, and for mercy sake don't disappoint me. And then a crucifix for that good woman. A medal for that old man whom you have already anointed. Three catechisms for so and so who have to be prepared for the sacraments."

It was necessary to satisfy these noble representatives of our brethren, the confessors of the faith, and send them back with all speed in the evening, so that they might quietly reenter their place of exile.

(*To be continued.*)



Sacred Heart Badges should be obtained at the Local Centres of the League. Apply to the Reverend Director. Badges will not be sent from the Central Office to people who live near Local Centres. Those who are near no Local Centre, may write to the Apostleship of Prayer, 801 West 181st Street, New York, enclosing an addressed envelope and five cents for each Badge.

“Take, O Lord, and Receive”

Jennie B. Marvin

THE last day of the Students' Retreat at St. Mary's was drawing to its close. During the interval designated "Free Time," the retreatants, silent and thoughtful, were walking about the grounds. In its evening tranquillity, the old-fashioned Convent garden furnished a fit setting for prayerful thought and high resolve. The June sunset gilded the green leaves of the cottonwoods and glorified the prim, carefully kept lawns, and the staid flower beds set in conventional designs.

On a rustic seat near the gravelled path, a young girl sat alone, her eyes fixed on the peaceful scene before her, her heart and thoughts far away, out on the old ranch. What were Daddy and the boys doing now? They had just got in from the fields and supper was almost ready. She could picture them plunging their heads into the shining tin basins on the rough bench outside the kitchen door, groping, half-blinded, for the crash towel, and splashing one another in sport. She sighed at the remembrance. If she were there, she would be just getting in on her horse, Nellie, and after bringing home the cows. She remembered how amused one of her companions had been when early in her boarding school life, she had cried with homesickness at this hour. To town-bred girls the thought of rounding up cattle lacked charm. But what did they know about it? Nothing! Thank heaven! She would soon leave this cramped Convent existence, to be once more free as her own wild Wyoming winds! She had always felt that she could not draw a deep breath here, more like a caged ground squirrel than anything else. The ranch life was for her the only life worth living, its liberty the dearest possession heart could wish or enjoy.

At this point in her meditations, Agnes Kent's eyebrows drew together in a puzzled little frown. What had the saintly old Jesuit said in yesterday's conference? The subject had been vocations, and he had spoken with burning eloquence:

"O, my dear children, how I wish I could make clear to you the happiness of the religious life. Could I begin anew my life in the

Society, I would gladly do so, to spend myself even more generously in working for the glory of God. But my course is nearly run. May our dear Lord grant that some among you will be inspired to do what I would be so happy to do, to spend many years in the service of so good a Master, gaining souls for Him. Is there anyone here to-day listening to me who hears the Divine call? Do not, I beseech you, turn a deaf ear to it. Do not close your heart against the Lord who deigns to knock and asks for admittance. No! No! Give generously and joyfully all that you have, and be sure that God will not be outdone in generosity, nor will He fail to keep His promise made to those who leave all for His sake."

Agnes tried, almost petulantly, to dismiss the memory of his earnest words, but the spare, blackrobed figure, the noble face aglow with enthusiasm, rose before her, and the priest's message seemed burned into her brain.

Could it be possible that she had a vocation? Surely, surely not! Yet Father Guild had almost told her that such was the case when she had spoken to him yesterday. But perhaps he didn't know. Of course he didn't. Holy old man that he was! Naturally, he wanted to put every one into a convent. True, he had not given his decision until he had asked many searching questions and forced from her admissions that she had previously been unwilling to make even to her own heart. But what would Daddy and the boys say? Dear old Daddy! He had been both father and mother to her ever since her own young mother, whom she scarcely remembered, had been laid to rest in the little cemetery. Could she leave him? No! A thousand times no! Why even now, he was counting the days until her home coming. She recalled his last letter,—“My darling, we are all so lonesome here without you. It seems so long since you went away, and we are longing for your return. If it had not been for your good, I never could have spared you, my dear child, so like your mother—.” The girl's eyes filled with sudden tears. Could our Lord really demand such a sacrifice? Did He expect her to give them up and leave the old ranch dull and lonely? It would break her father's heart. What would her brothers do without their little sister? Yet how many leave father and loved ones at marriage and go far, far away—and often to unhappiness and misery?

Then there was the religious life itself! She had been present at the final vows of one of the lay Sisters during the year, and had heard with a touch of awe, that Sister Martha was perfectly free to return to the world, if she so wished, instead of taking this final step. Why didn't she wish? the girl had wondered. How could she, of her own free will, give up her liberty forever? It seemed incomprehensible to Agnes. Even boarding school had been hard enough at first, she reflected. To sit, cramped in limb, straining her eyes and pricking her fingers in sewing class, when at home she would have been scouring the country on Nellie's back; to be obliged to study in a schoolroom at the very hour when Hank Sturth was milking and she had delighted to follow at his heels, listening to his impossible yarns as he filled the brimming pails; worst of all, to find herself tucked away for the night in a white-curtained bed, at an unconsciously early hour, and to lie there bitterly reflecting that the boys were probably starting out on horse-back for the next ranch—all this had been hard—but there had always been the certainty of release, while if she took this step, there would be no turning back.

The deep tones of the chapel bell broke suddenly on her reverie. Springing to her feet, she mechanically unfolded her white veil and took her place as the ranks filed into the Chapel for Benediction. She did not leave her pew when the girls passed out noiselessly after the evening exercises, but sat in the gathering gloom, revolving many thoughts, and with a fierce struggle in her heart. She looked toward the altar. It gleamed white and indistinct from the shadows that had fallen over the sanctuary. The lights before the statues of the Blessed Virgin and St. Joseph burned fitfully, now leaping up with a hissing sputter, now dying into darkness. The ruby glow of the sanctuary lamp spoke to her heart of the silent Watcher in the tabernacle, and seemed to renew the pleading, the call to higher things that had been so insistent for the last six months.

St. Ignatius' "Suscite," that whole-hearted offering of his great soul rose to her lips, and for the first time she fathomed something of its depth of meaning. She remembered how it had thrilled her when she first heard it in the chapel. Could she say it now? Offer all to God?

Suddenly she sank on her knees and buried her face in her hands.

"Take, O Lord, take and receive," she murmured brokenly, "my entire *liberty*."

Then a careworn face rose before her, the dark eyes full of tender yearning,—"My darling child, so like your mother."

"O Daddy, dear, dear Daddy," she cried, sobbing as if her heart would break, but a voice seemed to whisper:

"Everyone that hath left father or mother . . . for My name's sake, shall receive an hundredfold, and shall possess life everlasting."

Yes, "an hundred-fold" even for dear Daddy, and for her—"life everlasting."

Clang! Clang! Clang! The fire-alarm rang out clear and shrill on the early morning air, and Sister Mary of the Divine Shepherd, moving from one curtained alcove to another in the little dormitory, felt her heart-strings tighten at the sound. However, she showed no sign of fear, but quietly gave the word of command, and in a moment, her wondering charges, in various stages of undress, were filing through the long corridor and down the stairs. Standing at the dormitory door, she waited until the last child had passed, and was about to follow, when like a flash came the thought of Baby Frances alone in the nursery.

Hurrying back, she caught up the little one, wrapped her hastily in a shawl, and with a reassuring, "Don't cry, dearie, be a good girl, and come with Sister," she sped back to find the corridor black with heavy clouds of smoke. Where was she? She must be near the head of the stairs. Let her but reach them and she was safe.

Groping her way, she made a step forward, to feel herself falling rapidly down the long flight. She had miscalculated the distance. She flung out her disengaged arm in a vain attempt to check her downward course. "My God help me! Jesus! Mary!" she whispered, clinging with a desperate instinct to the soft baby body she held to her breast.

Down—down—down—then she knew no more.

A few hours later, the Doctor turned gravely to Mother Stanislaus, as they stood by a white bed in the emergency ward of the Sisters of Charity Hospital.

"I fear, Mother, you have sustained a grievous loss," he said kindly. "Sister Mary was so truly the soul of the Juvenile Department. They will miss her like a mother."

"You mean that there is danger?" the Superior asked anxiously.

"Of death, no. Not unless unforeseen complications arise. But the results of my examination forbid me to hope that she will ever walk again."

"Speak quietly, Doctor, please, though I think she is still unconscious. I shall break the news very gently when I think she can bear it. To one of her active temperament, this will be a real martyrdom. I would not want the poor child to hear."

But she *had* heard and knew that it had come at last, the consummation of her sacrifice, and though the poor pain-racked body shrank, the brave heart did not falter. From its depths arose the generous offering that had been the loving aspiration of her soul for many years, "Take—O Lord—take—and receive my *entire* liberty—all—that I—have—and possess. Give me Thy love and Thy grace, for this is enough for me."

Oblation

A. K. M.

LORD, set Thyself a Seal upon my heart,
To still the selfish beating; silence all
The clamor of earth's claims; with Love's sweet art
Tune all my being to the nobler part;
Let every pulse throb but for Thee, and still
The strong insistence of my eager will;
Soften and strengthen, mould and fashion till
Iron to self, and flesh to others, be
This heart of mine, but purest flame to Thee.

Under the Sanctuary Lamp

The Hills that Jesus Loved. CXX. The Mountains of Myrrh

John H. O'Rourke, S.J.

“**A**ND they brought Jesus to the High Priest.” It was probably after midnight when the command was given the mob to move with their prisoner, well guarded, towards the house of the High Priest. They left the moonlit valley and led the bound Christ through the quiet and hushed streets towards their destination. The road lay probably along the eastern wall of the city, where they entered the gate through which only a few hours ago our Saviour and His Apostles had passed out from the paschal supper.

They moved directly towards the palace of Annas, which stood on the slope between the upper city and the Tyropean valley which runs north and south through Jerusalem. At that hour the city would be hushed and asleep. The next day being the festival day all would have retired early so as to be astir and in time for the early morning solemnities in the Holy Temple. The tramp of soldiers was no unusual event in the Sacred City, especially, at Passover time when troops were brought up from Caesarea Philippi to intimidate the multitude in case of need and as a warning of Roman power in view of possible disturbance. The procession then, with tramp of marching men and glare of lights and torches, would cause little curiosity as to who the prisoner was that was guarded by Roman soldiers and servants of the Temple when brought to the High Priest.

“They led Him to Annas first.” No one perhaps stands out more prominently in the history of these times among the Jews than this wicked, old man. Years and years ago he had been deposed from the High Priesthood by the Roman authorities, having held the sacred office only six or seven years.

Though deposed, he had never lost his control over and influence with the High Priests, having kept the Priesthood all those years within the circle of his family; and now his own son-in-law, Cai-

phas, was ministering in the Temple as High Priest of this year, and exercising all the authority of this exalted position. Annas was a type of a man, alas, too common to-day. He was unscrupulous and without conscience, and he was a churchman of no embarrassing convictions. These convictions were sufficiently diluted by up-to-date notions and Roman ideas, to enable him to curry popularity with the imperial officials without losing caste with his own nation. By winking and conniving at the traffic in the Temple, so violently put a stop to by our Blessed Saviour at the opening of His public life, Annas had amassed enormous wealth. This ill-gotten gold he could lend at a fat rate of interest to his needy Roman clients at the Prætorium. He was a man who worked in the dark and always under cover. He secretly held all the wires and kept his fingers upon all the strings, and the puppets danced, whether they were Temple or Roman officials, to his bidding and at his nod. He was cunning, cool and calculating. As he advanced in years he had grown astute, meanness had become a second nature to him and he was out and out malicious. Caiphas, his son-in-law, a wicked man too, but less shrewd and less acquainted with the mastery of self-control, had openly proclaimed our Lord's death a political necessity. "But one of them, named Caiphas, being High Priest that year, said to them: "You know nothing. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not." No such indiscreet utterance could escape the lips of the silent, crafty, self-contained Annas. He was too far-seeing to commit himself to even a word that could be used against him. We have many an Annas to-day and to spare. There are men who sit in dark places and under cover spend their time in plotting and scheming. There are men whose hands are hidden, yet it is their influence that often holds back laws needed for the welfare of the country, and it is their shrewdness which steps in with amendments and clauses that nullify otherwise useful legislation. There are men who have defrauded the Government, and crushed smaller opponents by unscrupulous methods and by the illegal use of money. There are those, how contemptible they are, who commercialize the very religion to which in many cases they owe their success and popularity. Religion to these is not sacred and holy, but it has become a toll

which they must pay to advance their political ambition and secure their worldly advantage. Exteriorly, like Annas, they are experienced, suave, gentle, cultured, but deep down in their souls there is the lust for power and the greed for gold, and no scruple deters them in their efforts for success provided they can shut out the light and work noiselessly in the dark. The one thing they fear is detection, the one God they serve is public opinion.

It must have been a very deep humiliation for our Lord to be brought, illegally too, before a man of this type. Only a few hours ago at the Supper He had said: "I am the way, the truth and the life." Now He Who is infinite rectitude, infallible truth and eternal life, is to be examined without any authority, by a man who hates Him, and who is crafty, crooked, deceitful and probably without any belief in a future life. Our Lord is forced before the tribunal of one whose hatred of Him knows no bounds. From the day when Christ whipped the buyers and sellers from the Temple porches, and exposed to public gaze the extortion and greed of Annas and his dark and hidden agreements with the Priests and avaricious venders who were desecrating God's holy house, Annas, filled with bitter hatred, had not forgotten, let alone forgiven. Only a few days ago the wound had been opened anew, the bitterness of his hatred had again been intensified when our Lord had the second time cleansed the Temple of its venal traffickers who were in league with the priesthood. Judas, himself, showed his knowledge of the character of our Lord's arch enemy when he bargained with Annas for his Master's Blood. The unfortunate traitor had no doubt seen in the eyes of that silent, crafty man the fire of hate and the longing for revenge. He knew, too, at least from common report, his immense wealth and, possibly, he hoped for a larger reward. There can be no doubt that Annas was the one man more than anyone else who was responsible for our Lord's capture and death. Since the raising of Lazarus from the dead, a few weeks ago, our Blessed Saviour's popularity had grown enormously. He was becoming more and more every day the idol of the people. He had always been popular in Galilee, and now when the city is thronged with tens of thousands of Galileans who add their voices to the public enthusiasm, the shrewd eye of the astute Annas was not long in detecting the favor with which our Blessed Saviour

was daily being received. His advanced age, his intimate knowledge of the city and its rulers, his contact with the hidden forces and concealed springs of political influence, all these showed him a way at once of compassing the undoing of Christ. He was jealous for his own control of the popular mind, and he must have observed with rancor and regret that his own personal influence was on the wane. Thus there can scarcely be any doubt whatsoever that the hand of Annas was secretly busy in every movement. His influence though hidden was at work. His money, too, was silently breaking down any quiet and timid opposition to our Lord's capture and death.

There is a tradition that Annas had retired before the mob with their prisoner reached the palace. While awaiting his pleasure and convenience the Roman soldiers were naturally dismissed. They had received orders to deliver Jesus into his hands, and this done they immediately retired to their barracks. Thus they passed from the scene, they had done their work and we shall see them no more. While watching for the coming of Annas, and to preclude all possibility of escape, it is believed that our Lord was bound to an olive tree, and so after midnight He stands there bound and tied, awaiting the pleasure of his wicked and malicious enemy. It was at the midnight hour that God's angel flew over Egypt and broke the bonds of His people in slavery, but no angel will set free the Son of God, for He is bound by His own choice and by His own love. It was at midnight, thirty-three years ago, that He took up His abode as a prisoner of love within His mother's bosom, and Mary's throbbing heart told Him of her affection. To-night Mary is absent in an agony of sorrow and suspense in the Cenacle and may not come to console Him. Thirty-three years ago, out on Bethlehem's hills, Mary bound His childish limbs with swathing bands when for the first time "He came among His own and His own received Him not." But the wicked Annas bent with age and seared with crime, appeared after a short and restless sleep, and demanded unjustly that the Prisoner be brought before him. He can scarcely conceal his joy and satisfaction at the success of his diabolical machinations. He had long meditated this wickedness, taken too many precautions, paid too much money to permit that any detail, when everything had been so carefully foreseen, should

go astray at this stage of the conspiracy. Rubbing his wrinkled hands in nervous delight, his black eyes afire with hate and with thinly concealed anxiety and eagerness to entrap our Blessed Saviour into some word that would compromise Him, he "asked Jesus of His disciples and His doctrine." There was no slightest movement of our Lord and His disciples, there was no least detail of His teaching which had escaped the silent investigation of Annas's secret minions. His hatred and jealousy were too deep to leave untried any expedient that could have any bearing upon our Lord's undoing. This deceitful and most wicked hypocrite with whose unlawful profit in the Temple our Lord had interfered and whose prestige had been dimmed by our Lord's teachings, was too unrelenting an enemy to leave any loophole for escape. The fact that he could not openly oppose Christ made him only the more bitter; yet such was his keen desire to trump up some charge of sedition or false teaching, a deeper crime in the eyes of the orthodox, that he could not refrain from the illegal proceeding of questioning Christ under his own roof. Our Lord by His answer foiled the crafty old degenerate: "Jesus answered Him: 'I have spoken openly to the world. I have always taught in the synagogue and in the Temple, whither all the Jews resort, and in secret have I spoken nothing. Why asketh thou Me? Ask them who have heard what I have spoken unto them: behold, they know what things I have said.'" To this noble answer came the response of a blow in the face from the hand of an ignorant, insolent servant of the High Priest. This blow went unrebuked by His cruel, priestly investigator. Our Lord, without murmur, without complaint, without any assertion of His divine power, without indignation of His profaned Godhead only answers, gently questioning the reason of the insult. May we not hope that the gentle words of our Blessed Saviour, and above all His kind look, went to the heart and won to His love the unfortunate man who struck the blow.

"He gave Jesus a blow." Think of the beauty of that Face thus ruthlessly profaned by a mailed hand. Thirty-three years ago Mary in an ecstasy of love looked into that Face and fancied she saw in it a resemblance of her own beautiful countenance, and that look was a beatific vision for it was the sight of the Face of God. When the aged Simeon bent with years tottered into the Temple, and

taking the Child into his trembling arms looked into that Sacred Face, his heart was filled and he yearned for naught else that earth could give, but was willing to lay down life's burden, and he sang joyfully his Nunc Dimittis. There was nothing now to be wished for more on this side of the grave. As that Face changed from infancy to boyhood and on through the years into the fullness of manhood, it was an ever growing joy to His Mother and was the most beautiful of all the beauties that earth had ever seen. A few hours ago in the Garden the tears streamed down that Sacred Face and the Blood bedewed it beneath the olive trees. To-morrow He shall lie dead with His sacred Head in Mary's lap, and the dear, dead Face will be upturned to His Mother's in all the disfigurement of death, and yet there will be a wondrous beauty for His Mother in that white face.

All the long weary waiting in Purgatory is endurable because lit up with the hope of one day looking into that Sacred Countenance. What a destiny then is ours, what a gift beyond the telling and a favor beyond fancy's wildest flights is in store for us, no less than the vision of that sweet Face, the Face of Mary's Child, through all the ages of eternity. That Face is now hidden beyond the Tabernacle veil; yet with the eye of faith we can see it as clearly and as really as God's angel saw it that night in Annas's hall when it was profaned by the rough mailed hand of the High Priest's servant.

What Praises Give Thee?

Charles J. Quirk, S.J.

WHAT praises give thee, Lady, throned above?
More beauteous than the myriad-star-strewn Night;
Thy soul more chaste than highest peak snow-white.
Thou art the fairest of the faultless fair:
A Mother, maiden, saint,—beyond compare:
The priceless gift to man of God's wide love!

Margaret's Bouquet

Evelyn Brogan

MARGARET WINN, aged ten, had a consuming desire to present Our Lady with a bouquet for the coming feast of her Nativity, on September eighth, but stern poverty, that foe to so many, seemed to forbid it.

With three children older and four younger, Margaret's mother didn't have much time to attend to their little cripple from birth. Margaret hopped about on her little crutch and seemed spared from harm, miraculously or otherwise, her mother didn't know.

Margaret's continual brooding over the problem of *how* to get a bouquet for Our Lady finally drew attention to her. Her mother noticed it first and stopped her endless washing, scrubbing, sewing and making ends meet on a meager salary to assure herself Margaret wasn't sick. But Margaret was non-committal, knowing how useless it would be to mention to her mother the consuming desire.

Her father's ill-natured grunt was scarcely noticeable, as he came home night after night dog-tired with work and, at times, reeling from drink. To apply to her oldest sister, Margaret felt again it would be hopeless, for Katie, drawing five dollars a week as a telephone operator, grudgingly gave her mother two dollars a week for her "keep" and spent the remainder on flimsy finery. The others didn't count and she had no friends to whom she might appeal.

Revolving the matter in her mind Margaret decided it was hopeless, absolutely hopeless! No bouquet for the feast of the Nativity of Our Lady and she did so want to give one.

How came this consuming desire to Margaret to honor Our Lady in the midst of the indifference in which she lived? Too frail to attend school and of no help about the house, Margaret spent her time roaming the streets, passing and repassing the beautiful homes and feasting with longing eyes upon the varied flowers aglow in the windows and yards. Tired after her excursions she always rested at St. Mary's and small and unpretentious though it was, to her the church was a wonderfully beautiful place.

In spite of her efforts, and they were not prolonged, after one Hail Mary, or at the most, two, Margaret let her thoughts wander where they would and dreamed bright dreams, which, while not entirely appropriate to the sacred edifice, rested and refreshed her wonderfully. The occasional visitor to the church, sometimes with an offering of flowers for Our Lady's altar, awoke in Margaret the desire to give her a bouquet too. And especially after being present at instructions for the first communion class when the pastor spoke about devotion to Our Lady.

Overworked and of delicate health, Father Byrnes' call for an assistant was answered by the appearance of Father Marvin, a young enthusiastic priest, a maker and keeper of friends and with a deep sympathy for the afflicted and unfortunate.

Into poor, little, crippled Margaret's life came Father Marvin never to go out again, but to remain her friend and to instil in her a great love for the Divine Friend of all and for His Blessed Mother. And it was he who solved Margaret's great problem after noticing her continual presence every afternoon and her wistful look.

The wan face, the crippled body, the pathetic little crutch appealed mightily to the young priest's tenderness and, seeing her departure one afternoon, he left his confessional to speak to her. Never before had any one sought Margaret's company and she was frightened and abashed, but one struggling look into his face and all fear vanished. She found herself chatting freely with him and telling the great desire of her heart.

"So you wish to give Our Lady a bouquet? I'm sure she will be pleased and it's not so hard as you think."

Margaret's heart gave a great big thump at his words and she had to swallow two or three times before she could speak.

"Bu— but where'll I get 'em, those beautiful flowers? I can't steal 'em, can I?" she inquired anxiously. Father Marvin could not repress a smile, but it was a tender one. Then and there, with several women penitents casting impatient looks at him, he told Margaret about the flowers she could gather for Our Lady.

"You know, Margaret, your soul is a garden and, if you want flowers to grow there, you'll have to plant them and take good care of them or else the weeds will get such a start that they'll soon kill

out all the flowers. Now these flowers that you grow in your soul are called prayer, and every Hail Mary you say, or any other prayer for that matter, is a flower. And so if you say a whole lot of prayers you soon will have a large bouquet to give Our Lady."

Margaret's wide-eyed, undivided attention encouraged the priest to continue.

"You can grow in your garden all kinds of flowers. All you have to do is to plant them and then take care of them. You can have violets of humility and modesty, lilies of purity, roses of sweetness, daisies of truthfulness and many others. But if you only have these four you'll have your garden so full there won't be any room for weeds. Now weeds are unkindnesses, lies, pride, disobedience, laziness and sin. You can help mamma at home and that will help to root out laziness. You do help your mamma, don't you?"

Shamefaced, Margaret hung her head and slowly shook it, moving the toe of her shoe about aimlessly.

Continuing Father Marvin told Margaret: "Well, it's never too late to begin. So to-night you can help mamma and be kind to your brothers and sisters. You have some, haven't you?"

Margaret nodded, "Yes." Just then her father reeled into view and her eyes filled with tears which Father Marvin saw but did not guess the cause. Continuing softly with intense pity for the wrecked manhood disappearing down the streets, "You can pray for that poor fellow that he may give up his evil ways and his wife and loved ones be made happy once more."

Sobbing now, Margaret nodded her promise. "Then don't forget to offer a bouquet for me occasionally," said the priest genially and Margaret looked up smiling through her tears, promising to remember.

"So you see, after all, you will have a bouquet to offer to Our Lady. Not only one but a fresh one every day. And they will not fade like earthly flowers but will be taken by your Angel right up to her throne in heaven and your name put on them so she will know who gave it to her.

"You can offer Him one every day for the Poor Souls in Purgatory who have neglected during life to give any flowers to Our Lady and Her dear Son, and now it's too late for them to do it and they are very sorry. But you can present one every day for

them and the jewelled drops of prayer will fall upon them in their prison and ease their sufferings greatly. And every flower you offer for these Poor Souls is added to the heavenly bouquet your Guardian Angel is keeping for you in Heaven, so when your time comes to go there you will find a lovely place all ready for you filled with beautiful blossoms."

"Then there are God's children who have never heard about Him or His beautiful, sweet Mother. If they only knew of Him I am very sure they would never let a day go by without giving Him a bouquet. But you can gather one for them from your Soul Garden and offer it in their place, so when the holy missionaries go to teach these poor people about God and His Church they will have very little trouble to make them understand. And it will be all on account of your bouquets."

"And so all these hours you spend here can be made very beautiful and useful. You don't pray all the time you are here, do you?" asked Father Marvin slyly.

"No, Father," admitted Margaret with lowered head, "I don't pray much of any time. Not like you 'splained just now. But I'm goin' to," she added firmly. "I'm goin' to offer lots of bouquets every day to Our Lady, for I'm not much use any other way and 'sides I want to do it."

"Have you a rosary?" asked the priest.

"No, not now, I did have, but it's lost."

"Come over to the house and I'll give you one. I've got a pretty little white one and it's a symbol of Our Lady's purity," he said rising and offering his hand. As he and the radiant child went down the steps, he added musingly to himself, "They'll be about ready for confession by now and it wouldn't be a bad idea to tell them about their Soul Gardens, either."

To join the Apostleship of Prayer apply to the Reverend Director or to a Promoter in your parish, if the parish is a Local Centre. Your name must be registered on your promise to make the Morning Offering. If your parish is not a Local Centre, apply to some neighboring Centre. If there is no Centre in the vicinity, write to 801 West 181st Street, New York.

Big Banking

Gerald C. Treacy, S.J.

IN a little book published for the benefit of visitors to New York it is stated that the average daily transactions at the New York Clearing House total 253 millions. Not cents, but dollars. The Clearing House Association is made up of forty-eight banks and fifteen trust companies. In settling accounts each bank receives drafts and checks drawn against some or all of the others. All banks meeting through their representatives at the Clearing House do their business between ten o'clock and twelve-thirty. A debtor bank must pay its balance by one-thirty of the same day either in cash or Clearing House certificates. So it is possible by this system to settle big accounts in rapid and simple fashion. For the year 1912 \$319,050,497 represented the average daily clearing, while \$16,670,832 paid in cash represented the average daily balance.

The figures are startling; the simplicity of the system is still more startling. Two words tell the tale—Big Banking. Well, you may not have realized as these figures danced before your eyes that big banking has gone on in the coin of Heaven for a long time in the Church of the Ages. The bank, or treasury of the Church, was in existence long before the time when a wigwam marked the present site of the New York Clearing House. The business conducted therein is all very simple, if you only understand the system, albeit the figures are tremendously startling. Isn't it startling to read actions of time into terms of eternity? It is in the treasury of the Church, that God's justice and mercy meet. His justice calls for satisfaction, the draft against the sinner; and His Mercy puts at the disposal of the contrite heart the superabundant satisfaction of Jesus Christ and the surplus satisfaction of the saints. To get credit in the currency of Heaven, all the debtor has to do is to appropriate these surplus credit accounts to himself, so he may have wherewith to pay his debt to the last penny. Rather simple, after all. Yet to really appreciate this in all its simplicity you must keep in mind three things.

1. The surplus in the treasury is coined from wealth divine and

human. It was through human nature that our Lord cancelled the debt that was against you, but that human nature was united to Divinity, so all His human acts were the acts of God, and hence of infinite value. Had He so wished, one prayer of His perfect soul, one throb of His precious Heart, one glance of His beautiful Eyes would have been all-sufficient to satisfy divine Justice for the outrage of sin. Knowing then His life of suffering crowned by a death of blood, His Church tells her children: "The excess deposit is in my treasury; go use it as I direct." Nor must we forget that in the roll of the canonized saints, there are thousands who performed greater good works than were needed for the cancellation of their personal debt to God. What of the countless sufferings crowded into the passion-tide of the Mother of Sorrows? We call her Queen of Martyrs, and this brief title tells all. It groups around Her the countless white-robed band, from Stephen to the dying nun of a day ago in some pagan wild or modern battle-field, who "have washed their robes in the Blood of the Lamb." It is surely not thinkable that the ever-loving kindness of a God Who marks even the sparrow's fall, will allow sanctified blood to flow in waste. His living Voice, the Church says: "No; for the true followers of the Crucified form the mystical body of Christ, bound together with the cords of love, pulsing with the life of Grace." No new doctrine this, going back to apostolic days, pointedly put by Paul to his first converts: "For as the body is one and hath many members, and all the members of the body, whereas they are many, yet are one body, so also is Christ. For in one Spirit were we all baptized into one body.—Now you are the *body* of Christ and members of member." (I Cor. 12, 27) We pledge our belief in the Communion of Saints every time we say the Creed. This means more than a union of love that is silent, but of love that speaks in the sharing of good works, so that those who have plenty in God's sight give of their riches to their needy brethren. What the first Christians did for their poorer fellow-Christians, that the saints of God do for the spiritual need of their fellow-believers on earth.

2. The use of the treasury of the Church is not to be confused, as many outside the Church confuse it, with the remission of sin. The bank of the Church does not deal with sin, but with the temporal punishment due to sin. When the loving Saviour gave His apostles

power unlimited to deal with the sins of the world, He made clear to them that it was theirs to remove any obstacles to the entrance into the Kingdom of Heaven. Else He would not have spoken of binding and loosing that would be done by them on earth, only to be ratified by Him in heaven. Nor would He have plainly told them that the keys to the Kingdom were their own, to be used for the letting in of the worthy and the penitent, for the shutting out of the unworthy and impenitent. But the penitent cannot enter while the debt of temporal punishment is unpaid. And it is for the unpaid debt that the treasury acts, after the sin is forgiven and the eternal punishment remitted.

3. In applying the wealth contained in her treasury to the souls in Purgatory, the Church specifies the value of the prayers or good works. What does she mean by this? If I gain seven years for a suffering soul does that mean that such a soul is seven years nearer heaven? Not at all. This is what it means. The Church as a kind mother accepts my prayer or good work done here for the same face value that she put in the ages long gone-by, on a penitential work that lasted seven years. Taking this prayer or good work of mine, the Church holds it up to a merciful God and says: "Take it, Lord, and considering all the accumulated merits in my treasury, let it count for what would have been seven years of strict canonical penance, and in your mercy apply it for the relief of a suffering soul." If God in His mercy applies this work or prayer, in measured terms of time, we cannot say what its value may be.

To the practical Catholic the treasury of the Church is a personal element in religious devotion, bringing within the range of everyday life the consoling fact that no thought or word or deed but has its own power for everlasting good, coloring even eternity. As Pope Clement the Sixth said centuries ago, the Church calls on us to use her treasury, "that piety may be increased, that faith may shine with fresh lustre, that hope may become firm and charity more active and fervent."

The Art of Keziah

Lady Gilbert (Rosa Mulholland)

IT was Students' day at the National Gallery, and easels were clustered round the favorite pictures of amateur copyists.

Two of those who formed a group in front of the popular portrait of Mrs. Siddons were a young man and a girl still younger, the man rather shabby in the matter of dress, the girl even shabbier. The young woman had artfully set up her easel so as to enable her to see over the top of her own canvas the progress of the man's picture, with a cunning intention of secretly taking lessons as to his method.

Fearing that her own performance was going to be a mere daub, while his was exceedingly clever, and being well aware that she was toiling after him in vain she often remained idle, merely observing her neighbor's progress with admiration and envy.

She was well acquainted with her neighbor's straight, slender back and his rather stiff carriage of the head, and as he was always at his post in the gallery before her arrival, and as she invariably took her seat behind him, his back remained for a long time the only part of him familiar to her observation.

At last, however, on this particular day, curiosity suddenly got the better of her prudence, and she left her perch and went and stood right in front of him.

"Can you lend me a bit of burnt sienna?" she asked. "I shall be so obliged to you."

"Certainly, I am not using this," he said.

The next day the girl was at his elbow again, not staring at him this time, but speaking in a persuasive voice.

"Would you come and look at my daub?" she said. "I have got it in such a hopeless mess!"

He dropped his brush and went and stood before her easel.

"It is rather messy," he said smiling.

"Please don't laugh. Could you set it a little bit right for me?"

With a few rapid touches he put poor, much misrepresented Mrs. Siddons into better shape.

"Oh, thank you! That will do. You must not lose your time over it."

"It isn't lost. Your idea of color is good. But you want to study form."

"I am quite untaught."

"Hadn't you better begin to learn?"

After this they became friends. They opened their luncheon bags at the same hour, and ate their bread and butter together, talking art, and knowing nothing whatever of each other's circumstances. He knew her as a shabbily dressed girl, evidently poor, and not at all clever, but with eyes of adorably sympathetic sweetness, and a voice that suggested the soothing of all daily worries and troubles. She knew him as a shabbily dressed young man, evidently poor, but enormously clever, and with something pathetic about him in spite of his power, something that would appeal to any feminine creature who had any latent motherliness within her.

Her picture was certainly improving, owing to the frequent touches of a neighbor's brush. Something else was also improving even more rapidly than the picture. A girl soon becomes aware that a man is in love with her, and this particular maiden knew it before they knew each other's names, which were mentioned at last as Richard Hannen and Martha Brown. They had not felt in need of any names. It was simply "you" and "you," and the stiffness of addressing by name would only have been an encumbrance to conversation.

Week after week went past with the students' days that brought them together, and the walls of the gallery seemed to bound all possible conditions of their intimacy. This was as it should be, for Mrs. Siddons, or any one else looking on would have decided that whatever happiness might be found in falling in love there could be no future of marriage between two such out-at-elbows youthful aspirants for fame, and that they must both know it.

As it was, the two happy-go-lucky creatures held on their apparently thoughtless way with no outward sign of disturbance such as might have altered the current of their intercourse.

One day, however, when the girl took her seat at her easel her friend did not turn his head to look at her, and she saw that he was absorbed in reading a letter which, even by the expression of

the back of the head and shoulders she understood was anything but a pleasant one.

"What can it be?" she thought as she sat biting the end of her paint-brush handle. "Somebody is dunning him for money. Is it rent, tailor, or food, I wonder. It must be a very old bill if it comes from his tailor—"

After some time he shook himself up, folded the letter, rose and went to put it in his bag on the floor, beside which she had placed her own as usual. Seeing her looking at him he dropped it in.

"I am afraid you are not well," she said impulsively.

The next moment she felt that perhaps she ought not to have let him see that she had surprised his trouble or anxiety, whatever it might be.

"No; I am not well at heart, because I love you, and I have no more right to tell you so than if I were a crossing-sweeper."

The girl looked glad for a moment, and then she said gravely:

"If two crossing-sweepers cared for each other, what do you think they ought to do about it?"

"Go on sweeping their crossings," he said gloomily.

"What? Their separate crossings?"

"Yes."

"But two sweeping one crossing—, might they not make a good thing of it?"

He shook his head, and returned to his easel, and she saw nothing but his back for the rest of the day.

On leaving the gallery she did not set out to walk, nor yet did she climb into an omnibus, but established herself and her bag in a cab and was driven westward. After a pretty long drive she was set down at a handsome house near Kensington Gardens.

In her washed out cotton frock and shabby shoes one would have expected her to ring the area bell, instead of which she took a latch key from her pocket, opened the door and went in.

"Has Mrs. Wynch had tea?" she asked. "Very well. She is resting? Good. Send me some tea to my room."

She mounted the stairs to a charming suite of rooms overlooking the Gardens, threw off her frock, slipped into a tea-gown and drank her tea looking out over the trees with eyes that saw nothing, but

the sad denial in another pair of eyes, or the back of a proud head turned obstinately away from her.

She roused herself out of a day-dream and went to her dressing-room to look for something in the shabby little bag that was her companion in those visits to Trafalgar Square which had become so frequent, and saw on the very top of the familiar contents of the bag a letter which she did not recognize as belonging to her.

Picking it up she read the superscription:

"Richard Hannen, Esquire, Magenta Terrace, S. E." It was evidently never intended to get into her bag, and was the property of her friend of the gallery.

Mechanically she unfolded the paper and read:

"Virginia Bowers, near Manchester.

"Dear Nephew—,"

"It is not for me. It were dishonorable to read it," she thought.
"How did it get there—?"

She sat down with it in her hand and reflected, remembering how she had seen him, as she thought, place the letter which had evidently troubled him in his bag, which stood on the floor beside her own.

"Perhaps he put it in mine to let me see it," she said to herself, and acting on this supposition she read the letter. "If I find that he put it in by mistake I can confess when restoring it to him," she thought, banishing the alternative of letting him think he had lost it in the street.

"Dear Nephew," said the letter, "I am surprised at the audacity of your request that I should lend you money to pursue your art studies in order that you may develop a genius to surprise the world, and make a fortune that will enable you to repay me. I had, as you know, intended to make you my heir, on condition of your going into my counting house, learning my business, becoming in time my partner, and striving to follow in my footsteps. You refused this generous offer, which would have made a man of you, and elected to remain an idle dabbler in your 'Art,' expecting me to provide an income for the support of your thriftlessness.

"I now tell you, once for all, that I will do no such thing. I wash my hands of you for ever, unless you write to me immediately, con-

fessing your folly, and declaring yourself willing to come to my terms.

"Your affectionate uncle, but no fool,

"James Hedstronge Hannen."

"So that is all," said the young lady to herself. "What was I afraid of, I wonder? A previous engagement made without affection for some unaccountable reason? I couldn't have asked him to break his word to another woman. This is only the conventional wicked uncle. But what ought I to do? How proceed, always remembering that proud straight back, and the stiff carriage of that head of his?"

She fastened up the letter in its envelope, and sent it to the post. "He will think it has been found in the street," she thought, "and I will take my own time about confessing."

Then she rang for her maid to dress her for the evening, and was put into a frock of white silken stuff with fine embroidery wrought in gold, and descended to the sitting-room where an old lady sat awaiting her, attired in mid-Victorian style of elderly grandeur, spreading skirts of brocade, cap with long lace lappets, mosaic-picture brooch, framed, and ear-rings to match.

"I hope you had a nice comfortable day, dear Mrs. Wynch," said the girl.

"Yes, Keziah darling, thanks to you. Sat in the Gardens. Read my novel. Slept two hours. Had my tea. Read again. Dressed for dinner as you see, and here I am! You are not going to this fatiguing dance after your hard day's study at your painting?"

"Must go. Promised the Dormers. How these American millionaires gather English friends around them!"

"And this little American millionaire?"

"Oh, my line is different. But I like to please everybody when I can. Besides I love dancing, especially when I have been sitting cramped up all the day."

She gave her arm to the old lady and conducted her with great ceremony to the dining-room. Later on she went to her ball in a carriage and pair, and having danced to her heart's content and turned several masculine heads with her beauty and her wit and good humor, she returned as she went, and fell asleep smiling at something that was lying at the very bottom of all her thinking.

Next morning she wrote a letter to her friend, Miss Canada English in Quebec.

"Dearest Connie,

"Your dear letter was as usual most welcome. Since my last to you I have had six more proposals. It is great fun, as I know there is no hurt to hearts in the matter. My wealth is exaggerated more and more. They are saying now that I have bought up all the best claims in British Columbia.

"Since writing I have also discovered some facts about my acquaintance of the gallery. It is a case of a cruel uncle and a martyr to 'Art.' I believe he is a genius, but at all events he is a good man, straight and honorable, and he loves me in a shabby frock and shoes skuffed at the toes! We are to each other in his eyes as two crossing-sweepers who do not pick up enough coppers to marry.

"Dear old Mrs. Wynch sends her love. She is an ideal chaperon for me, sleeps half her time, and lets me do what I like. She is always thanking me with tears in her eyes for lifting her out of poverty. And she is really happy and comfortable."

Students' day came round again, and Keziah dressed for her work.

"O Miss!" cried her maid, "why do you keep wearing such horrid old rubbishy rags—?"

"Artists always wear such things when they are painting pictures," said the young lady with dignity.

As she took her seat at her easel that day Richard Hannen did not turn his head, though she made a little noise to let him know she was there. After waiting some time she went and stood beside him.

"Your picture is finished?" she said.

"Yes."

"What will you do with it?"

"Send it to the man who takes my stuff to sell for me, I suppose."

"Please give me his address. He might perhaps take something of mine."

He wrote a name and address on a leaf of his pocket-book, and gave it to her.

"I warn you that he gets very little money for me."

"Not many coppers for crossing-sweepers," said Martha Brown.
"Not many," said Richard, without turning his head to look at her.

"Can't we as well be friends?" she said, "Even crossing-sweepers have friends, I suppose. Why can't you smile at me?"

"Go away and don't tempt me," he said.

"You are very surly," said she, and went back to her perch before her easel.

A few days later, Keziah, dressed bewitchingly in the most approved fashion-plate style of the moment was driven in her carriage to the address of the picture-broker given her by Richard Hannen. The dealer was one who bought on commission the studies more or less good, and the crude efforts, more or less bad, of beginners, or of poor toilers in art as cheap as he could, and sold them as dear as he could to persons who knew nothing of art.

She paid a handsome sum for Hannen's picture, and carried it off with her, saying:

"When you have any more work by this artist I should like to see it. Ask him to paint me something original."

Keziah did not go to the Gallery on the next students' day, but after the interval of a week she made her appearance there again. She had hardly got her easel set up before Richard Hannen came and stood beside her.

"I was afraid you were never coming here any more," he said. There was a glow in his eyes and a slight tremor in his voice, but Martha Brown did not appear to notice either.

"I should not have thought you would have known whether I was here or not," she said, "seeing that we have not got eyes in the back of our head."

"I have something to tell you. I have had a piece of good fortune. I have got a purchaser and a patron. My Mrs. Siddons has sold for a fabulous price."

"The dear old tragedy queen! To cast her spells even now, and in your favor. I am glad. I congratulate you!"

"And I have further orders. My patron wants something original. Oh, my dear, I see a little light!"

"I have always known it would come. You have genius and you are on the way to success."

"I cannot go further till you promise that when success arrives you will share it with me, as my wife."

"When success arrives? Am I not to be allowed to sweep your crossing with you?"

"I will never allow you to starve for me. But I shall very soon get bread and butter enough for two."

"You are a very imprudent young man," said Martha Brown. "But I accept your terms. And now, go back to your crossing, and let me get on with the sweeping of mine. I don't want to starve either with you or without you. Besides, we needn't have all the talent of the gallery at this moment concentrated on guessing what we can be talking about."

Hannen set to work to paint an original picture for which he had made many studies, but meanwhile he kept his students' days at the gallery mainly because only there could he meet Martha Brown, who steadily refused to see him anywhere else. The picture was finished and exhibited, and attracted a good deal of notice. A brilliant future was predicted from high quarters for the unknown artist.

About this time Keziah wrote again to her correspondent in Quebec.

"I have now made up my mind that I must bring our engagement in its present stage to a conclusion. Next week I will write a letter something to the effect that Miss Keziah Freke presents her compliments to Mr. Richard Hannen, and wishes to know if he is willing and at leisure to paint her portrait. Terms to be such as he may name. I will then ask him to call at Palace Gate House to talk the matter over. It will be fun, won't it, when he tells me in the gallery that he has been invited to paint the portrait of a wealthy lady who admires his work, and rates it at any price he chooses to ask?"

Some days later the friends were eating their bread together in the gallery as usual. Martha Brown's frock and hat were really looking suitable enough for a crossing-sweeper, and her toes were threatening to come through her shoes.

"I wonder you are not ashamed of me?" she said, "but I am saving up to get some new wearables."

"I like you better as you are than in anything you could put on," he said.

"That is all very fine," said she, "but you will be falling in love with your new friend while you are painting her portrait."

"No. I shan't. Not even if she is, as I suspect, some benevolent old lady who is having it done for her grand-children."

"We shall see," said Martha Brown.

The next letter to Miss Canada English told of the thorough success of Keziah's peculiar mode of putting an end to her engagement.

"It was simply delightful," wrote Keziah. "He was invited to dinner, and Mrs. Wynch received him when he arrived. He never doubted that the guess he had made about his sitter had been correct, for here she was, a typical mid-Victorian subject. I allowed them to talk for a quarter of an hour before I appeared, and you may suppose I was pretty nervous as I opened the door.

"After all, what would he think of my tricks? Money will not buy respect. 'But he will believe that I meant no wrong.' I reflected. Would he recognize me as Martha Brown? I had on my white silk with the silvery embroidery, my cheeks were flushed, my heart was flying. But in I walked, and held out my hand and said:

"'How do you do, Mr. Richard Hannen?'

"The room whirled round me a few times while I saw him stand, very pale, staring at me silently, and forgetting to take my hand.

"'Miss Freke?' he said at last.

"'Keziah Freke.'

"He said nothing, and then I presented him to Mrs. Wynch as a great artist who was going to paint our portraits, mine and hers.

"I can't remember all the old lady said about the unsuitability of her own style of beauty for a picture. Neither do I remember all we said, Richard and I before we parted that evening. He is very proud, but I have persuaded him that a woman who has plenty of money to help him on his way may be as good a person to marry as a crossing-sweeper. And what do you think of his wanting to paint me in the washed-out cotton frock and skuffed shoes (which my toes have nearly come through) that I used to wear as Martha Brown in the gallery!

"We are to be married immediately, and I expect you to fulfil the promise you made to me long ago that some day you would come across the Atlantic to be present at the wedding of your whimsical but true-of-heart,

"Keziah."

The Eucharistic Propaganda

F. P. Le Buffe, S.J.

And Judas went and hanged himself with a halter. St. Matthew, 27, 5.

And Peter going out, wept bitterly. St. Luke, 22, 62.

FROM time to time as we run along in the way of perfection we are pulled up short by an intensely intimate view of our sins and myriad petty faults. We seem to be "an ulcer and a sore whence spring so many sins and so much vice and deadliest poison." "All my sins rise up before me, all my virtues disappear." All the rough edges of a still imperfect character, all the thickly crowded minor faults of our daily lives, all the grosser errors of head and heart stand out in bold, black, sharp relief, gaunt spectres from a fading past.

Oftentimes this is a great grace, yet we must remember that there are two very opposite realizations of our faults. Judas realized his sin and so did Peter. One realization bred despair, and the other deep and enduring repentance. Judas "went and hanged himself"; Peter "going out, wept bitterly" and the tears that fell watered his soul until there sprang up therein a rich harvest of virtues.

As we kneel before the Lord Whom we have offended we must pray unceasing deliverance from Judas' wild fright but with equal entreaty must we beg of Him that intimate knowledge of our sins that always leads to highest sanctity. We must ask Him, in His love, to walk by our side as we re-travel with memory's guidance the years that have lapsed and hold tight our hands that we may be unbrokenly reminded of His changeless friendship. Then when with infinite kindness He points out the shadows that stand out in the dusk of the days that have gone, we shall know by the sweetness of His telling that there is no chiding, only the heartiest wish that we learn to love and serve Him with deeper, truer love. Thus He did with Peter, thus with Mary Magdalen; thus too would we have Him do with us. For with all the yearning of our hearts we want to "know Him more clearly, love Him more dearly and follow Him

more closely" during the remnant of our half-spent lives. Yet all this implies a strong and certain knowledge of ourselves and of all our failings, because we must see wherein we differ from Him before we can begin the re-fashioning of our lives. What joy, then, does it bring to us that none ever walked with Him as teacher with a docile heart and ever learned awry!

Jesus, gentlest teacher, "all we, like sheep, have gone astray, everyone hath turned aside into his own way." We fear the jeering taunts of the Angel of darkness and so, dear Lord, teach us in Your own kind way. Guide us and tell us when we have wronged You and where we have sinned, but tell us, too, as You always do, of Your helping grace and of Your love that knows no repelling. Then, dear Lord, we shall grow to be like unto You!

July, 1917:—Beds distributed, 340; hours of adoration, 64,056.

Those who say the Blessed Sacrament Beads daily share in the Mass said every Thursday and Friday. Beads sent are not blessed; they can be blessed by any priest. It is suggested that the indulenced ejaculation, "*Jesus in the Blessed Sacrament, have mercy on us,*" be repeated every time the clock strikes. Blessed Sacrament Beads can be said at any time or in any place.

The price of a pair of Beads is 8 cents. Postage should be added, viz., two cents a pair for one or two pairs; add one cent for each additional pair.
It is important always to write names and addresses distinctly and in full; otherwise packages can not be forwarded.

For Adoration Boxes for Local Centres, for Material in quantities over 30 and for Blessed Sacrament Beads, apply only to *The Eucharistic Propaganda, Suffern, N. Y.*

Perseverance

Charles J. Mullaly, S.J.

IF life's hard toils on thee few joys bestow,
Be like the leaf of oak mid drifting snow;
Though sadly seared it e'er tenacious clings
Mid raging ruin that winter's fury brings.



Interests of the Sacred Heart

The League SEPTEMBER should be a busy month for those devoted to the Sacred Heart. It marks the renewal of League activities. It is a time when zealous workers should show even greater energy in obtaining new members for their local Centre and in seeing that every person in their parish is enrolled in the Apostleship of Prayer. Remember that our dear Lord promised Blessed Margaret Mary that "those who shall promote this devotion shall have their names written in My Heart, never to be blotted out." We trust that the time is not far distant when every parish in the United States will be noted for its zeal and love in spreading the beautiful devotion to the Sacred Heart.

Mexico THE Mexican Question is not dead. The Latin American News Association, with headquarters at 1400 Broadway, New York, is determined that if its publications of calumny against our Catholic brethren in Mexico can blind us to the truth, we must remain in ignorance of the sufferings of the Church in the land south of the Rio Grande. Not content with rising to power by murders, pillage, arson, and crimes against nuns and defenceless women, and by outrages that cry to God for vengeance, the actual government in Mexico must now resort to calumny and slander to blacken the names of its unfortunate victims. This work of calumny and slander is being well looked after by The Latin American News Association of 1400 Broadway, New York. The friends of the Carranza government evidently realize the value of an up-to-date press agency and no expense is being spared that Americans and even Catholic Americans should learn the "truth" as it comes forth from the editorial rooms of The Latin American News Association. Our recently published article from the pen of Archbishop Ireland and our General Intention for September should be read by every Catholic in the United States who has at heart the interests of the Church. The plain truth is this: that the Church and Catholics in Mexico are suffering a persecution that is diabolical in its ferocity.

**The K. of C.
and
Our Soldiers** It is indeed gratifying to Catholics to learn that the Knights of Columbus have decided to look after the interests of our Catholic soldiers. The work of the K. of C. on the Mexican border last year merited the grateful appreciation of all who have at heart the welfare of our enlisted Catholic young men. The work planned for the camps of France and of the United States far surpasses anything yet done. Huts and tents will be erected where our Catholic soldiers can find rest and recreation and enjoy the same privileges afforded by the Protestant Young Men's Christian Association. The K. of C. tents were most popular on the Mexican border and did untold good among our Catholic soldiers. It goes without saying that this more

extended handling of all matters of Catholic interests at the various military encampments will help to guard the faith and morals of many a Catholic boy and will do incalculable good.

The Red Cross and Nuns We are glad to learn that the Red Cross has officially denied the statement that Catholic sisterhoods engaged in hospital and nursing work would not be accepted for Red Cross activities. Whatever may have been the source of the rumors that Catholic sisterhoods were to be discriminated against, still the unfortunate incident has had the effect of making it evident that our Catholic congregations of religious women are more than ready to do their part in the care of the wounded.

Daily Mass FROM thousands of Catholic homes our young men are being called to the colors. With their entrance into the army will come many a heartache bravely hidden by those left at home. Many of our Catholic men are already on the firing line and thousands of others are preparing to take up America's work in the trenches of France. "How may we help our absent ones?" is the thought that will come to the minds of loving parents and affectionate sisters. How? By commanding them to the Sacred Heart of Jesus and asking Him to protect and bring them back safely to us. What better way can I obtain for them special graces than by daily attendance at Holy Mass? We know that the Holy Sacrifice of the Altar is the most sublime action that can be offered to God to obtain the special favors that we need and request of God. Shall we consider a little inconvenience? St. Augustine tells us that where there is love there is no labor, or if there is labor, the labor is loved: Our love for our absent ones will make us forget self in our eagerness to obtain for them the graces and blessings they need in the hour of danger and of death. Daily Mass and daily Communion is the most practical way of helping our boys now in camp or on the battle line.

Hard Times THE high cost of living, due partly to the manipulation of speculators and the scarcity of the necessities of life, will probably produce much suffering. "America" has made a suggestion, which if carried out, will help much, in times like these, all of us even if pinched ourselves to lend useful aid to those who are suffering. The difficulty to guard against deception in our charity and to aid those in real need will be to a large extent obviated by availing ourselves of the services of the St. Vincent de Paul Society. This Society is constantly in touch with extreme cases of need where our charity and sacrifices will do most good and be of the greatest avail.

War and Economy WAR and war prices have made us feel the need of economy. However, in our laudable resolutions of economy do not let us do harm to our soul and the souls of our children. We need solid spiritual food and, hence, it is a serious mistake to deprive ourselves of Catholic reading matter. Would you economize? Look at your meat bills. An important saving may be effected by making the

diet as largely vegetarian as possible, without lowering food efficiency, by a partial substitution of such foods as beans and peas and of milk and its products, including skimmed milk, for the more expensive meats. Use oatmeal and cornmeal mush instead of the more expensive prepared breakfast cereals. Use more rice. Watch your bread bills by not cutting bread except as actually needed by each one at table and by using the odds and ends found in Bread Box for toast and for thickening vegetable soups. Then cut down on going to the "movies"; cut down on candy and soda water, all of which may be put down as "waste." It is the "waste" you must watch, if you feel the need of economy. Write to the U. S. Department of Agriculture Washington, D. C., for Food Thrift Series, No. 3, which gives valuable advice on economy in household affairs.

Another Red Cross THE Red Cross campaign is sweeping the country. Millions are being poured into its treasury to help the wounded on the battle front. There is a salutary thought here for Catholics; the Red Cross looks to the wounds of the body, and this is a great act of mercy; but we Catholics must go beyond this; our Catholic boys in the war should have before their eyes another cross, red indeed, red with the blood of Jesus Christ, a cross that will inspire them with superhuman courage in the din of battle and console their dying eyes behind the trenches. Now, our Catholic boys are going by the hundreds from our Catholic schools and colleges; thousands of others will be in camp before many weeks have passed. Don't let them go off without a cross, a simple little cross with the image of Christ, that they can carry in their pockets or pin over their generous hearts. Ask every Catholic soldier that you know or meet, "Have you a cross?" If he hasn't, see that he gets one. The cross will then be in the trenches close to the hearts and before the eyes of our Catholic American soldiers. They will be better men, fearless soldiers and intrepid fighters.

Important Notice SUBSCRIBERS who intend to change their residence during the coming months should inform the office of THE MESSENGER OF THE SACRED HEART as soon as possible. Be sure to send both the old and the new addresses. Those who neglect to do this will run the risk of losing some copies of the magazine. It is not enough to inform the postman or the Post Office. Write to 801 West 181st Street, New York.

All who send in Thanksgivings for publication should read carefully the notice at the bottom of page 568. Many Thanksgivings are not published because the rules are not strictly observed.

All should clearly understand that letters requesting personal information about matters of conscience will not be answered either in "Our Question Box" or by personal letter. The writers should request instruction from the confessor or parish priest. Never send unsigned letters.

The Obituary list is intended for the names of Promoters, Associates and readers of THE MESSENGER OF THE SACRED HEART, who have died recently.

Our Question Box

May non-Catholics be enrolled in the Apostleship of Prayer?

No. However, you may encourage them to say the Morning Offering and thus bring them closer to the Sacred Heart and to His Church.

What prayer should be said when making a genuflection?

There is no prayer prescribed. You may follow your own devotion and use any pious aspiration.

Is it permitted to wear gloves when receiving Holy Communion?

There is no law against doing so. However, it would seem more reverent to remove them.

The young lady with whom I am keeping company is a relative. What must we do to find out if there is any impediment to marriage?

Consult your pastor and explain details clearly to him.

Can the conditions for the nine First Fridays be fulfilled on the following Sunday?

No, for the promise is made to "those who communicate on the First Friday in nine consecutive months."

How much time should be spent in thanksgiving after Holy Communion?

There is no law regulating the time to be spent, except such as may be considered as established by a fairly general custom amongst ordinarily devout Catholics, who are wont to regard about a quarter of an hour as the minimum. We must remember that our appreciation of Christ's

presence with us will bring needed blessings upon us. Our thanksgiving should be according to our strength, circumstances, and duties. Consequently we need have no scruple if some pressing duty obliges a curtailment of our devotions before or after Holy Communion.

Are the Promises made to Blessed Margaret Mary only a "pious belief" invented to increase devotion?

No. The Church does not sanction a "pious belief" invented to increase devotion. The devotion to the Sacred Heart as now practised has the sanction and approbation of the Church.

Do men called to serve in the army break the Fifth Commandment by answering the call?

Certainly not, for they are allowed in a just war to fight for their country against its enemies.

What happens to children who after baptism die before reaching the use of reason? Are they angels?

Such children are with God in Heaven. They are not angels, though they are frequently called so because of their innocence and perfect freedom from sin during life.

A young man who is unwilling to become a Catholic wishes me to marry him. Should I do so?

The Church looks with disfavor upon mixed marriages. They seldom, if ever, prove happy. For a happy marriage there must be perfect mutual sympathy and love. How can

there be perfect mutual sympathy where the husband and wife cannot agree on those very points where they should be a mutual mainstay and help to each other? How can they aid each other in the time of trial and temptations when their religious views are entirely opposed to each other? The distinctive Catholic atmosphere so necessary for the training of the Catholic children will be lacking, and religion, which should be the most important subject of their conversations, becomes a forbidden topic or is a cause of discord.

Is there in the United States any order of sisters devoted to the Blessed Sacrament?

Yes. Consult the Official Catholic Directory, where you will find statistics and addresses of motherhouses of all religious orders of women in the United States. Your pastor or the director of the League will have a copy.

What dower is required on entering a religious order of women?

The religious dower required of applicants for congregations of women engaged in active work is usually very small. Convents of strict cloister and without revenues of any kind must necessarily require a dower sufficient for the support of the one entering.

When indulgence prayers are offered for the living, who gains the indulgence?

The indulgence is gained by one saying the prayers.

Is the priest's advice to be followed in regard to the confession of sins of the past life?

You should follow without scruple and worry the advice given in confes-

sion. The priest assumes all responsibility.

Is the Rosary ticket referred to in the old League Handbook the same as the League leaflet?

Yes.

Is it wrong for a Catholic young man to pray for the conversion of a young lady he wishes to marry?

No, but do not stop at merely offering prayer. Let your own edifying life as a devout Catholic impress her with the beauty of our holy religion. Your manly practice of your religion and your pure life will induce her to study the true Faith, while your prayers will obtain the grace for her to see the light.

Is it forbidden to wear flowers to church on Sunday?

No.

Will St. John the Baptist at the end of the world baptize children who died unbaptized?

There is nothing to warrant such a belief.

If a favor has not been granted after long periods of prayer should one stop praying?

No, but rather imitate the perseverance of St. Monica.

N. B. Send no questions of a purely personal and private nature. They cannot be answered. Information on such matters should be obtained from one's confessor. Our space will not allow us to answer all questions or to answer as promptly as inquirers desire. Questions will not be answered by personal letter. Write all questions on a separate paper marked for "Our Question Box." No attention will be paid to anonymous questions.

Thanksgivings

"In all things give thanks" I Thess. V.18.

Total number Thanksgivings for the month, 3,029,619

A Remarkable Cure

Philadelphia, Pa. — "The bone of my sister's leg was softened from the knee down for a distance of five or six inches, and subsequently broke off just above the ankle. As a result of the decay of the bone, a large bag of pus and fluid had formed and extended from the knee downward. The doctors pronounced it cancer of the bone and the X-ray confirmed their view. Amputation seemed necessary, for the cure of the leg was declared beyond the power of man. We immediately placed the badge of the Sacred Heart on my sister and begged the Sacred Heart of Jesus, through the intercession of Our Lady of Victory and The Little Flower of Jesus, to grant a perfect cure without an operation, which, thanks to God has been granted to the fullest extent. My sister is not only cured but walks as perfectly as she ever did, and the doctor declares there is not the slightest trace of injury or defect in length of leg. We beg you to publish this to encourage others who are afflicted to have confidence in the Sacred Heart of Jesus and in His Blessed Mother."

Infantile Paralysis

Maple City, Mich. — "We wish to thank the Sacred Heart of Jesus for the cure of our sixteen-year-old daughter. The doctor pronounced her case a hopeless one of Infantile Paralysis, stating that if she recov-

ered she would be a cripple. In our grief we placed our cause in the hands of the Sacred Heart of Jesus and promised to have the cure published. A friend gave us a picture of the Sacred Heart and some votive lights, as well as a badge of the Sacred Heart. We pinned the badge on our daughter and burned the candles for this intention. This was the day on which we looked for her death at any minute. A change came immediately for the better and she got well. Some months have passed and she is still perfectly well, thanks to the most Sacred Heart of Jesus!"

Cured of Nervousness

New York, N. Y. — "For a long time I nursed a nervous mother and looked after her three little children. Finally, after the mother had been removed to a Sanitarium, I was stricken with nervous prostration, and fears were held that I should go insane. My sister began special devotions to the Sacred Heart for my recovery. During the novena to the Sacred Heart and when all hope seemed vain, I suddenly found myself entirely cured. Since then I have felt new life in my body, while my soul is full of fervent gratitude and joy. My daily duties are now a pleasure to me, all praise to the Sacred Heart of Jesus!"

GENERAL FAVORS

For many of these favors Mass and publication were promised, for

others the Badge or Promoter's Cross was used, for others the prayers of the Associates had been asked.

Alabama.—Four recoveries, fair weather, preservation from disease, Easter Duty made, girl adopted.

Arizona.—Saved from death, retreat made, apartment near Church, bill collected, debt paid, deathbed conversion.

Arkansas.—One situation, rooms rented.

Australia.—Friendship restored.

British West Indies.—Successful operation.

California.—Twenty-seven recoveries, seven situations, one successful examination, children spared, lawsuits won, debts settled, horse found, operations avoided, garage rented, peace of mind, girl's reform, Sacraments received, Easter Duty made, relief from scruples, comfort in trial, temptations overcome, saved from embarrassment, scandal averted, rosary found, family reunited, pledge taken, return to religious duties, articles found, good news, salary increased, tooth extracted, trouble averted, Catholic husband, position retained, favorable transfer, four successful operations, two safe deliveries, conversion.

Canada.—Four recoveries, four situations, one successful examination, payment made, safe return, reconciliation, appointment received, safe delivery.

Colorado.—Nine recoveries, one situation, one successful examination, first Communion made, trouble settled, safe journey, Mass attended, successful entertainment, baptism, preservation from typhoid, articles found, home sold, help in work, two safe deliveries.

Connecticut.—Fifteen recoveries, two situations, five successful examinations,

protected during storm, help in school work, protected from disease, articles found, financial aid, houses sold, relief from pain, scandal averted, friendship restored, mind restored, happy death, abstinence from drink, re-appointment, peace of mind, salary increased, safe return, appointment kept, favorable diagnosis, successful entertainment, relief from scruples, engagement announced, reconciliation, good Confession, safe return, house sold, two safe deliveries, two successful operations.

Cuba.—One recovery.

Delaware.—One recovery, Easter Duty made, operation averted.

District of Columbia.—One recovery, two situations, safe journeys, habit overcome, husband's safety, fair weather, quarrel avoided, safety during storms, news from brother.

Florida.—Four recoveries, articles found, Sacraments received.

France.—Protection during war, Catholic education.

Hawaiian Territory.—Promotions.

Idaho.—Four recoveries, one successful examination, fire extinguished, preservation from disease, two safe deliveries.

Indiana.—Eighteen recoveries, two situations, five successful examinations, protection during storms, return of friend, happy death, good Confession, return to religious duties, preserved from disease, arrival of priest before death, news from friend, letter received, acquaintance made, intemperance overcome, Sacraments received, successful operation.

Illinois.—Sixty-four recoveries, seventeen situations, five successful examinations, property protected, pension guarded, teachers reinstated, return to duties, friendship renewed, position retained, protected from storm, articles found, property sold,

relief from insomnia, stocks regained, successful entertainment, payment on home, pension bill defeated, bill passed, disposition changed, preservation from disease, happy death, success in school work, appeal won, father and son's reform, salary increased, return to the Sacraments, sight saved, house rented, school obtained, Mass attended, success in building, suitable dwelling purchased, daily Mass, contest won, medal won, growth removed, saved from scandal, peace restored, son's reform, success in cooking, cessation of rain, lawsuit averted, return to the Sacraments, marriage announced, son's return, transportation received, money secured, operation averted, happiness and help in home affairs, return of pupils, school obtained, election won, two safe deliveries, one conversion, eight successful operations.

Iowa.—Twenty recoveries, one situation, twelve successful examinations, scandal averted, friend located, favorable election, successful school term, success in business, clear weather, safe trip, good companion, home secured, school obtained, lawsuit prevented, peace restored, friendship restored, cattle sold, money obtained, articles found, operation avoided, protected during storm, appointments made, graduation, intemperance overcome, quarrel averted, marriage blessed, return to religious duties, difficulties overcome, money received, help obtained, position retained, grace to make a good Confession, Catholic husband, letter received, draft found, spared embarrassment, protected from disease, nervousness overcome, first Holy Communion, return of friend, two safe deliveries, two successful operations.

Ireland.—Success in sowing crops.

Kansas.—Sixteen recoveries, two sit-

uations, one successful examination, success in business, financial help, loan obtained, farm sold, Catholic husband, farm rented, protected during storm, first Holy Communion made, protected during storm, children baptised, two reconciliations.

Kentucky.—Nineteen recoveries, one situation, two successful examinations, protected during storms, cessation of wind, friendship regained, letter received, Easter Duty made, position retained, safe arrival, trouble avoided, preservation from danger, disgrace averted, steady work, property sold, attendance at school, good Confession, peace of mind, safe journey, peace in home, baptism before death, estate settled, return to religious duties, purse found, successful operation, safe delivery.

Louisiana.—Twenty-three recoveries, three situations, four successful examinations, good testimony, purse found, academy spared epidemic, position retained, friendship regained, saved from rabies, promotion, salary raised, property sold, successful school work, horse purchased, protected during runaway, successful entertainment, trouble avoided, safe journey, successful trip, relief from worry, successful sale, baby baptized, financial aid, safe journeys, eyesight saved, good Confession, saved from civil punishment, return to religious duties, house rented, position retained, intemperance overcome, safe delivery, conversion, four successful operations.

Maine.—Nine recoveries, two successful examinations, honorable discharge, safe delivery.

Maryland.—Eight recoveries, three situations, one successful examination, operation averted, safe delivery, two conversions, successful operation.

Massachusetts.—Sixty-two recoveries, six situations, two successful ex-

aminations, success in school work, Sacraments received, salary received, escape injury, epidemic checked, relief from pain, Easter Duty made, relief from scruples, room rented, trouble avoided, ticket returned, favorable decision, valedictory received, scholarship obtained, scandal averted, intemperance overcome, happy death, successful undertaking, purse found, protected from injury, success with work, ring found, safe journey, father's reform, salary increased, brother's return, help received, entrance into religious order, overseer retained, fair weather, successful flag raising, honor preserved, peace in family, preservation from disease, relief from nervousness, return to religious duties, balance found, prize won, father's return, reception of Sacraments before death, Mission made, position retained, good Confession, sister's return, three conversions, two safe deliveries, five successful operations.

Michigan.—Twenty recoveries, two situations, three successful operations, matters righted, successful business transaction, relief from worry, satisfactory settlement, peace of mind, case settled, grace of religious vocation, crops saved, protected during storms, safe trip, cheque found, protected from fire, home sold, money received, peace restored, scruples overcome, trial balance found, happiness in home, favorable weather, salary increased, undesirable friendship broken, Catholic husband, book found, successful lawsuit, preserved from accident, father's conversion, two safe deliveries, two successful operations.

Minnesota.—Eighteen recoveries, three situations, nine successful examinations, salary increased, good harvest, successful trips, preserved from sickness, correct trial balance, favorable report, desired business op-

portunity, graduation, relief from worry, return from school, home near church, news from friend, lawsuit won, relief from scruples, good Confession, letter received, help in school work, help secured, protected during storms, scandal averted, hearing restored, successful election, favorable diagnosis, matters righted, peace of mind, Sacraments received, conversion, safe delivery, successful operation.

Mississippi.—Six recoveries, three situations, return to religious duties, house rented.

Missouri.—Thirteen recoveries, three situations, two successful examinations, articles found, return to religious duties, protection during storms, peace in home, steady work, successful sale, happy marriage, success in studies, purse returned, peaceful death, finger saved, relief from fear, good Confession, rooms rented, safe return, property sold, property rented, successful operation.

Montana.—Five recoveries, property sold, return to Sacraments, ring found, money found, safe delivery.

Nebraska.—Seven recoveries, one situation, four successful examinations, prize won, sale of land, salary increased, school obtained, cheque found, farm sold, salary increased, papers found, intemperance overcome, successful choir, ring found, safe journey, three safe deliveries, two successful operations.

Newfoundland.—One recovery.

New Hampshire.—Four recoveries, success in studies, position retained.

New Jersey.—Twenty-two recoveries, seven situations, five successful examinations, Mission made, happy death, Sacraments received, house sold, house obtained, Easter Duty made, last Sacraments received, intemperance overcome, appointment received, protected during epidemic, success in business, house sold,

trouble averted, safe journey, salary increased, two safe deliveries, two successful operations.

New Mexico.—Two recoveries, one successful examination, mother's life spared, safe delivery.

New York.—One hundred and twelve recoveries, twenty-four situations, twenty successful examinations, successful school year, steady work, return to religious duties, continuation of friendship, salary increased, financial aid, position retained, money loaned, brother's success, contest won, success in business, riddance of rats, friend's return, proper testimony, mail received, intemperance overcome, saved from disgrace, articles found, diploma received, operation avoided, interview granted, safe arrival, grace to receive Sacraments, peace of mind, suitable dwelling place, mother's return, parcel delivered, Mission made, matters righted, disposition improved, contract received, son's reform, sight restored, success in reading, safe arrival, Easter Duty made, preserved from disease, hearing restored, change of positions, good Confession, position retained, serious loss prevented, house sold, business sold, protected during storms, successful entertainments, congenial companion, message received, brother's return, officer transferred, happy death, means to retain home, flat rented, finger saved, teeth extracted, scholarship awarded, help in difficulties, financial success, successful recital, two reconciliations, two conversions, five safe deliveries, six successful operations.

North Dakota.—One successful examination, letters received, successful enterprise, friendship restored, help on farm, accidents avoided, escaped serious injury, safe return, horses found, assistance in office, supply of food obtained, conversion.

Ohio.—Forty-one recoveries, four

situations, sight saved, protected during storms, contest won, use of hand restored, statue purchased, graduation, success in business, help in studies, tenants removed, honorable discharge, relief from worry, desirable election, articles found, difficulty overcome, salary increased, peace restored, successful sales, change in positions, safety at night, Sacraments received, credit obtained, baptism, means to pay debts, money found, property sold, steady employment, prize won, intemperance overcome, news from friend, insurance paid, conversion, safe delivery, seven successful operations.

Oklahoma.—Four recoveries, three successful examinations, relief from trouble, success in teaching.

Oregon.—Three recoveries, one situation, conversion, article suppressed.

Pennsylvania.—Fifty-eight recoveries, twenty-one situations, four successful examinations, successful undertaking, financial success, first Holy Communion, financial help, intemperance overcome, house rented, successful performance, provisions, pony sold, Sacraments received, relief from anxiety, grace to make a good Confession, husband's return, favorable diagnosis, salary increased, fair weather, tooth extracted, good tenant, successful lawsuit, news from friend, clear weather, success with work, debts paid, key found, successful trip, death-bed repentance, articles found, matters righted, operation avoided, position retained, satisfactory position, property sold, salary increased, companion, difficulty overcome, fire controlled, protected during storms, cessation of rain, financial aid, reception of Sacraments, conversion, four safe deliveries, two successful operations.

Rhode Island.—Ten recoveries, four situations, one successful examination, house rented, home retained,

protected during storm, salary increased, scandal averted, teeth extracted, father's reform, undesirable friendship broken.

South America.—Servants obtained, attendance at Mass.

South Dakota.—Six recoveries, one situation, oration delivered, consciousness regained, financial obligations met, letter received, position retained, fire prevented, position retained, fire prevented, voice restored, farm rented, peace restored, loan obtained, safe delivery.

Tennessee.—Two recoveries, money received, mistakes located, loan obtained, success while driving, safe journey, successful operation.

Texas.—Fourteen recoveries, one situation, grain saved, letter received, brother's return, preservation from disease, safe journey, Catholic marriage, fair weather, articles found, house built, good Confession, friendship restored, temptation overcome, lot purchased, money received, lot purchased, strike averted, Easter Duty made, protected during storm, limb saved, safe delivery.

Utah.—One recovery, one successful examination, peaceful death.

Vermont.—Seven recoveries, one successful examination, matters righted, cellar protected, good health, protected from fire, protected from disease, friendship regained, conversion, safe delivery.

Virginia.—Three recoveries, two suc-

cessful examination, reconciliation, vocation learned, attendance at Easter services, safe journey, financial aid.

Washington.—Seven recoveries, four situations, return to religious duties, success with work, letter received, successful party, house rented, success in business, land sold, temptation overcome, operation avoided, relief from worry, success in studies, completion of transaction, home purchased, team sold, two safe deliveries, successful operation.

West Virginia.—Two recoveries, one situation, money received, letters received.

Wisconsin.—Seventeen recoveries, seven situations, one successful examination, salary increased, message delivered, debt settled, suitable rooms rented, salary increased, debate won, property sold, promotion, watch found, peaceful death, Mission attended, Sacrament's received, brother's return, Easter Duty made, Catholic Church erected, peace restored, relief from worry, money received, growth removed, home purchased, position retained, debts paid, interest paid, land sold, saved from death, piano received, reconciliation, peaceful death, successful trip, two safe deliveries, successful operation.

Thanks are also expressed by Promoters, Associates, and readers of **THE MESSENGER OF THE SACRED HEART** for many other spiritual and temporal favors.

Thanksgivings will not be recorded except they are sent to the **Thanksgiving Department**, 801 West 181st Street, N. Y. Write in a separate letter, on one side of the paper, stating the special favor received, and give the names of the sender, the town and State. The names of senders will never be published, but, if the names are not given, no attention will be paid to the Thanksgiving. *Thanksgivings contained in letters about other business will not be recorded.* If no particular favor is mentioned, or expressions are used as "a great favor," "a spiritual favor," "a temporal favor," "the granting of a wish," the Thanksgiving is included in the general Thanksgiving at the end. The work of preparing letters of Thanksgiving for publication is very burdensome; so we ask all to follow the rules.



Some Good Books

Thomas Maurice Mulry By Thomas F. Meehan. The Encyclopedia Press, 23 East 41st St., New York.

Mr. Meehan has done a great service in putting into book form this sketch of Mr. Thomas Mulry's noble life. This work should be an inspiration to Catholics all over the United States. It is a record of what the high ideal of Catholicity can accomplish in the work of charity. Mr. Mulry's simple but noble life has left its strong influence on charity organizations throughout the land. Deep devotion to God and the poor, marks every step of this great man's career. How he influenced men may be seen from the many tributes given by public men and printed in the present volume. A number of splendid addresses delivered at various times by Mr. Mulry adds greatly to the interest of the book.

Names That Live in Catholic Hearts. By Anna T. Sadlier. Benziger Bros., New York. 50 cents.

These memoirs of great Catholic heroes and men of renown should adorn the reading table of our Catholic homes. The lives of men like Charles Carroll and Samuel de Champlain will inspire readers, young and old, with those ideals of devotion and loyalty so much talked of to-day and oftentimes so little understood. The price of the book puts it within easy reach of the Catholic reader.

The Sisters of Charity of Nazareth Kentucky. By Anna Blanche McGill. The Encyclopedia Press, 23 East 41st St., New York.

In these strenuous days when the call has gone forth over the land for sacrifice, devotion and service, readers, and Catholic readers in particular, will find inspiration in the book before us. Hardships and hunger were the daily companions of a little band of noble women in the wilderness of Kentucky, one hundred years ago. On this foundation stone of sacrifice and devotion was built that splendid body, the Sisters of Charity of Nazareth. The record of devotion and service to God and country during the past hundred years is written

on every page. The poor, the orphan, the sick and the neglected have been the objects of the good Sisters' care, and their academies have educated large numbers of the daughters of the South. Those who have any doubt about the ability of the Sisters as war nurses will be enlightened by reading the chapter on "The Civil War," which contains an inspiring account of the services rendered by the good Sisters to the Blue and the Gray alike during the terrible war days. Several letters from Civil War officers, and an autograph of President Lincoln add much to the interest of this chapter. The country owes a great debt of gratitude to the Nazareth community. Again let us say, service and devotion are words that ring up and down the land to-day. Here is a book full of the highest kind of devotion and the noblest kind of service.

Women of Catholicity. By Anna T. Sadlier. Benziger Bros., New York. 50 cents.

Here is a companion volume to "Names That Live in Catholic Hearts." We cannot afford to let the beautiful ideals of Catholic womanhood pass out from the life of America. The vulgar display and worldly conduct of thousands of the women of to-day will find a stinging rebuke in these pages recording the lives of Isabelle of Castille, Margaret Roper, and others. Here we have real womanhood, honoring God, respecting self and casting a sweet influence over the earth.

Our Refuge. A Practical Course of Instructions on the Most Holy Eucharist. By Rev. Augustine Sprigler. B. Herder, 17 South Broadway, St. Louis, Mo.; 68 Great Russell St., London, W. C. Price, 60 cents, net.

"Our Refuge" is a short practical explanation of the Holy Eucharist and the Mass. It is rich in suggestions and helpful thoughts for hearing Mass, preparing for Holy Communion and making thanksgiving. Those who read this book and put into practice its consoling and beautiful doctrine will surely be convinced that Jesus in the Blessed Sacrament is truly "Our Refuge."

Life of Mademoiselle Le Gras, Foundress of the Sisters of Charity. Benziger Bros., New York. 50 cents.

This beautiful life leads us back to the early days of 17th century France, a period famous for heroic and holy characters, both men and women. Every lover of St. Vincent de Paul and his work will find inspiration in the reading of this volume. Charity, sacrifice, and devotion are on every page. The book appears at an opportune time, for the Daughters of Vincent de Paul may be soon called upon for service in the great war and they will find strength and courage in this life of their noble foundress.

Life of St. Ignatius of Loyola. By Father Genelli, S.J. Benziger Bros. New York. 50 cents.

Father Genelli had a very special object in writing this life of St. Ignatius. He tells us himself that he wished to refute the "unfounded supposition made by those who pretend that the Society of Jesus is not what it was when St. Ignatius founded it, but that its present state is the work of Lainez and Acquaviva." Those who are fond of throwing off so-called truths about the Jesuits and their history, will be amply repaid by a careful reading of Father Genelli's book. They can no longer plead ignorance. Honest readers who want historical facts will learn much of the mind and heart of the Soldier-Saint.

The "Summa Theologica" of St. Thomas Aquinas. Part II (second part) First Number (qq. I-XLVI). Literally translated by Fathers of the English Dominican Province. Benziger Bros., New York.

This addition to the work already done by the English Dominican Fathers will be warmly welcomed by all lovers of the great St. Thomas. The present volume treats of faith, hope and charity and the opposite vices. Clear and concise after the manner of the great Dominican thinker, it affords a spendid opportunity for those who have not had the advantage of a course in Latin and yet wish to know something of the Church's most famous theologian.

The Sacraments. A Dogmatic Treatise. Vol. IV. \$1.50. **Eschatology—Or The Catholic Doctrine of the Last Things.** \$1.00. By Pohle-Preuss. Herder, St. Louis, London.

Extreme Unction, Holy Orders and Matrimony form the subject matter for the fourth volume of the scholarly Pohle-

Preuss Dogmatic series. With such a work in English, there is no excuse for ignorance of these important subjects. The work is a splendid addition to Catholic Theology in our mother tongue, and will be of untold value to those who cannot get at the original Latin texts.

Eschatology is a short presentation of the Church's Doctrine on Heaven, Hell, Purgatory, Death, the General Judgment, and the Resurrection of the Body. These are absorbing subjects and their clear and scholarly treatment will add greatly to the interest which such subjects always have in themselves.

Luther. By Hartman Grisar, S.J., Professor at the University of Innsbruck. Authorized Translation from the German by E. M. Lamond. Edited by Luigi Capadelta. Vol. vi. B. Herder Book Co., St. Louis, Mo. Net \$3.25.

With the present volume we have the completion of the English translation of Father Grisar's great work on Luther. It comes at an appropriate time. While many non-Catholics in the United States are now preparing celebrations to commemorate the fastening of the ninety-five propositions of Luther to the door of the castle church of Wittenberg, it is refreshing to know that we have available in English a work of such remarkable historical erudition as that of Father Grisar's studies of the German heresiarch. Denifle shattered the Protestant fables in regard to the sanctity and character of Luther. The researches of the learned Dominican showed Luther as he was, and it was not a pleasing picture. Father Grisar has carried on the historical research of the life of the apostate monk. With a calmer and more dispassionate style than that of Denifle, he studies the character and work of Luther. In the present volume we have a careful survey of the work, the ailments, and the death of the heresiarch. Fables and controversial charges have no place in the work of this calm historian. He gives credit where credit is due, and at times even disproves the charges of non-Catholic writers. Where the pictures of Luther and his work do not please, the fault is not the historian's but because the past has given up a mass of documents and letters which show Luther as he was. These volumes of Father Grisar will be appreciated by teachers and by Catholic and non-Catholic students of history.

The America Press, New York, is publishing a pamphlet on Luther. Price 15 cts.

OBITUARY

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Barr, Josephine

Berger, Philip

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*Dever, Frances

Devlin, William	Scheilhammer, Mrs. F.	South Dakota
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Muligan, A. M.	Keenan, Bernard	La Marche, Frank
	McGrath, Mrs. L.	Phillips, Thomas

Kind reader, pray for their souls and for the souls of all the faithful departed.
*Promoter. †Local Director.

RECENT AGGREGATIONS

Diocese,	Place.	Local Centre.	Date.
Chicago	Chicago Heights, Ill.	St. Casimir's	Church July 9, 1917
Chicago	Coal City, Ill.....	Assumption	" June 29, 1917
Erie	Erie, Pa.....	Holy Trinity	" July 2, 1917
Grand Rapids	Saginaw, Mich.....	St. Josaphat's	" July 2, 1917
Milwaukee	Beaver Dam, Wis.....	St. Michael's	" July 2, 1917
Newark	Dover, N. J.....	Sacred Heart	" June 29, 1917
New Orleans.....	New Orleans, La.....	Holy Ghost	" June 27, 1917
New York.....	Williamsbridge, New York, N. Y.....	St. Valentine's	" June 2, 1917
Ogdensburg	New Boston, N. Y.....	SS. Peter & Paul's	" June 29, 1917
Pittsburgh	Glassport, Pa.....	Holy Cross	" July 2, 1917
St. Louis.....	Wilhelmina, Mo.....	Sacred Heart	" July 9, 1917
Scranton	Glen Lyon, Pa.....	St. Michael's	" July 2, 1917

Total number of aggregations, 12; Churches, 12.

PROMOTERS' RECEPTIONS

Diplomas issued during June, 1917.

Diocese.	Place.	Local Centre.	No.
Albany	Mohawk, N. Y.....	Blessed Sacrament	Church 18
Alton	Alton, Ill.....	Catholic	Orphanage 2
Alton	Beardstown, Ill.....	St. Alexius'	Church 2
Alton	Effingham, Ill.....	Sacred Heart	" 7
Altoona	Johnstown, Pa.....	St. Joseph's	" 15
Altoona	Patton, Pa.....	St. George's	" 2
Baltimore	Baltimore, Md.....	Loyola	College 6
Baltimore	Baltimore, Md.....	St. Gregory's	Church 6
Baltimore	Baltimore, Md.....	St. John's	" 5
Baltimore	Baltimore, Md.....	St. Michael's	" 6
Baltimore	Cumberland, Md.....	St. Patrick's	" 1
Baltimore	Fullerton, Md.....	St. Joseph's	" 12
Baltimore	Leonardtown, Md.....	St. Aloysius'	" 36
Baltimore	Washington, D. C.....	Gonzaga	College 30
Baltimore	Washington, D. C.....	Holy Trinity	Church 65
Baltimore	Washington, D. C.....	St. Patrick's	" 2
Boston	Boston, Mass.....	Immaculate Conception	" 15
Boston	Boston, Mass.....	St. Augustine's	" 45
Boston	S. Boston, Mass.....	St. Eulalia's	" 21
Boston	Boston, Mass.....	St. Joseph's	" 31
Boston	Boston, Mass.....	St. Mary's	" 2
Boston	Boston, Mass.....	St. Patrick's	" 10
Boston	Boston, Mass.....	St. Patrick's	" 34
Boston	Cambridge, Mass.....	Blessed Sacrament	" 19
Boston	Cambridge, Mass.....	St. Mary's	" 2
Boston	Chester, Mass.....	St. Rose's	" 1
Boston	Dorchester, Mass.....	St. Peter's	" 3
Boston	Gloucester, Mass.....	St. Ann's	" 12
Boston	Rockland, Mass.....	Holy Family	" 30
Brooklyn	Brentwood, N. Y.....	St. Joseph's	" 12
Brooklyn	Brooklyn, N. Y.....	Assumption	" 6

Diocese.	Place.	Local Centre.	No.
Brooklyn	Brooklyn, N. Y.	Brooklyn	25
Brooklyn	Brooklyn, N. Y.	Holy Rosary	12
Brooklyn	Brooklyn, N. Y.	O. L. of Refuge	4
Brooklyn	Brooklyn, N. Y.	St. Anthony's	12
Brooklyn	Brooklyn, N. Y.	St. Francis Xavier's	10
Brooklyn	Brooklyn, N. Y.	St. James' Pro.	1
Brooklyn	Brooklyn, N. Y.	St. John's	50
Brooklyn	Brooklyn, N. Y.	St. John the Baptist	12
Brooklyn	Brooklyn, N. Y.	St. Joseph's	15
Brooklyn	Brooklyn, N. Y.	St. Martin's	8
Brooklyn	Brooklyn, N. Y.	St. Mary of Immac. Concep.	75
Brooklyn	Brooklyn, N. Y.	St. Matthew's	30
Brooklyn	Brooklyn, N. Y.	St. Michael's	15
Brooklyn	Brooklyn, N. Y.	St. Peter's	10
Brooklyn	Brooklyn, N. Y.	St. Teresa's	26
Brooklyn	Brooklyn, N. Y.	Transfiguration	100
Brooklyn	Brooklyn, N. Y.	Visitation	12
Brooklyn	Jamaica, N. Y.	St. Monica's	25
Buffalo	Buffalo, N. Y.	Canisius'	100
Buffalo	Buffalo, N. Y.	St. Ann's	12
Buffalo	Buffalo, N. Y.	St. Bernard's	15
Buffalo	Buffalo, N. Y.	St. Joseph's	3
Buffalo	Buffalo, N. Y.	St. Mary's	14
Burlington	Middlebury, Vt.	St. Charles'	28
Burlington	Arlington Heights, Ill.	Assumption	12
Chicago	Chicago, Ill.	St. James'	9
Chicago	Chicago, Ill.	Loretto	12
Chicago	Chicago, Ill.	Most Precious Blood	1
Chicago	Chicago, Ill.	O. L. of Mt. Carmel	1
Chicago	Chicago, Ill.	Presentation	25
Chicago	Chicago, Ill.	Sacred Heart	33
Chicago	Chicago, Ill.	St. Columbanus'	17
Chicago	Chicago, Ill.	St. Procopius'	12
Chicago	Des Plaines, Ill.	St. Mary's	7
Chicago	Elmhurst, Ill.	Immaculate Conception	4
Chicago	Wilmette, Ill.	St. Francis Xavier's	10
Cincinnati	Chickasaw, O.	Precious Blood	2
Cincinnati	Cincinnati, O.	St. Boniface's	9
Cincinnati	Cincinnati, O.	St. Peter's	3
Cleveland	North Star, O.	St. Louis'	3
Cleveland	Canton, O.	St. John the Baptist	"
Cleveland	Grafton, O.	Immaculate Conception	10
Columbus	Willoughby, O.	Immaculate Conception	3
Columbus	Columbus, O.	St. Joseph's	2
Columbus	Lancaster, O.	St. Mary's	9
Concordia	Herington, Kansas	St. John's	4
Covington	Belleview, Ky.	St. Anthony's	1
Covington	Covington, Ky.	Mother of God	32
Covington	Covington, Ky.	St. Mary's	6
Covington	Frankfort, Ky.	Good Shepherd	29
Covington	Maysville, Ky.	St. Patrick's	6
Covington	Newport, Ky.	St. Francis de Sales	15
Covington	Newport, Ky.	St. Stephen's	25
Detroit	Detroit, Mich.	SS. Peter & Paul's	50
Detroit	Mount Clemens, Mich.	St. Gertrude's	5
Dubuque	Worthington, Ia.	St. Paul's	2
Duluth	Cloquet, Minn.	Holy Family	1
Duluth	Duluth, Minn.	Villa Sancta Scholastica	5
Erie	Meadville, Pa.	St. Hippolytus'	5
Fort Wayne	Decatur, Ind.	St. Mary's	37
Fort Wayne	Fort Wayne, Ind.	St. Patrick's	6
Fort Wayne	Michigan City, Ind.	Sacred Heart	15
Galveston	Galveston, Tex.	St. Mary's	1
Grand Rapids	Grand Rapids, Mich.	St. Andrew's	15
Grand Rapids	Muskegon, Mich.	St. Mary's	2
Green Bay	Menasha, Wis.	St. Mary's	25
Harrisburg	Dallastown, Pa.	St. Joseph's	11
Hartford	S. Manchester, Conn.	St. James'	2
Hartford	Waterbury, Conn.	Sacred Heart	1
Indianapolis	W. Terre Haute, Ind.	St. Leonard's	1
Kansas City	Independence, Mo.	St. Mary's	2
La Crosse	Prairie du Chien, Wis.	St. Gabriel's	40
Leavenworth	Kansas City, Kans.	St. Mary's	4
Louisville	Jeffersontown, Ky.	St. Edward's	12
Louisville	Louisville, Ky.	St. Martin's	2
Louisville	St. Joseph, Ky.	Mt. St. Joseph	3
Manchester	Concord, N. H.	St. John's	14
Milwaukee	Burlington, Wis.	St. Charles'	4
Milwaukee	Milwaukee, Wis.	SS. Peter & Paul's	28

Diocese.	Place.	Local Centre.	No.
Milwaukee	Milwaukee, Wis.	St. Thomas Aquinas	Church 5
Mobile	Ensley, Ala.	Mercy	Convent 1
Mobile	Gadsden, Ala.	St. James'	Church 6
Mobile	Mobile, Ala.	St. Peter Claver's	" 3
Monterey and Los Angeles	Santa Paula, Cal.	St. Sebastian's	" 2
Nashville	Jackson, Tenn.	St. Mary's	" 7
Natchez	McComb, Miss.	St. Alphonsus'	Academy 4
Newark	Bayonne, N. J.	St. Henry's	Church 100
Newark	Clifton, N. J.	St. Paul's	" 3
Newark	Elizabeth, N. J.	Sacred Heart	" 12
Newark	Englewood, N. J.	St. Cecilia's	" 5
Newark	Jersey City, N. J.	All Saints'	" 1
Newark	Jersey City, N. J.	St. Joseph's	" 12
Newark	Jersey City, N. J.	St. Michael's	" 35
Newark	Jersey City, N. J.	St. Peter's	" 25
Newark	Plainfield, N. J.	St. Mary's	" 3
Newark	West Hoboken, N. J.	St. Michael's	Monastery 5
New Orleans	Grand Coteau, La.	Sacred Heart	Church 6
New Orleans	New Orleans, La.	Holy Name	" 6
New Orleans	New Orleans, La.	Immaculate Conception	" 10
New Orleans	New Orleans, La.	St. Henry's	" 12
New Orleans	New Orleans, La.	St. Katharine's	" 5
New Orleans	Raceland, La.	St. Mary's	" 24
New Orleans	Thibodaux, La.	St. Joseph's	" 5
New York	Jamaica, N. Y.	St. Mary's	" 35
New York	Kingston, N. Y.	St. Joseph's	" 16
New York	New York, N. Y.	All Saints'	" 24
New York	New York, N. Y.	Annunciation	" 48
New York	New York, N. Y.	Holy Cross	" 25
New York	New York, N. Y.	Incarnation	" 41
New York	New York, N. Y.	O. L. of Christian Doctrine	Institute 36
New York	New York, N. Y.	O. L. of Good Counsel	Church 15
New York	New York, N. Y.	O. L. of Loretto	" 10
New York	New York, N. Y.	O. L. of Lourdes	" 8
New York	New York, N. Y.	O. L. of Mercy	" 40
New York	New York, N. Y.	O. L. of Solace	" 10
New York	New York, N. Y.	Sacred Heart	" 29
New York	New York, N. Y.	St. Agnes'	" 35
New York	New York, N. Y.	St. Aloysius'	" 8
New York	New York, N. Y.	St. Anthony's	" 12
New York	New York, N. Y.	St. Augustine's	" 39
New York	New York, N. Y.	St. Charles Borromeo's	" 52
New York	New York, N. Y.	St. Charles Borromeo's	School 50
New York	New York, N. Y.	St. Elizabeth's Industrial	" 6
New York	New York, N. Y.	St. Francis de Sales'	Church 28
New York	New York, N. Y.	St. Francis Xavier's	" 12
New York	New York, N. Y.	St. Gabriel's	" 24
New York	New York, N. Y.	St. James'	" 20
New York	New York, N. Y.	St. Jerome's	" 5
New York	New York, N. Y.	St. John the Evangelist	" 75
New York	New York, N. Y.	St. Joseph's	" 4
New York	New York, N. Y.	St. Joseph's	" 10
New York	New York, N. Y.	St. Joseph's	Institute 8
New York	New York, N. Y.	St. Lucy's	Church 6
New York	New York, N. Y.	St. Michael's	" 6
New York	New York, N. Y.	St. Nicholas of Tolentine	" 8
New York	New York, N. Y.	St. Patrick's	Cathedral 6
New York	New York, N. Y.	St. Paul the Apostle	Church 8
New York	New York, N. Y.	St. Peter's	" 1
New York	New York, N. Y.	St. Peter & Paul's	" 28
New York	New York, N. Y.	St. Philip Neri	" 30
New York	New York, N. Y.	St. Pius'	" 13
New York	New York, N. Y.	St. Raphael's	" 37
New York	New York, N. Y.	St. Stephen's	" 35
New York	New York, N. Y.	St. Thomas the Apostle	" 20
New York	New York, N. Y.	St. Vincent Ferrer's	" 15
New York	Richmond, N. Y.	St. Patrick's	" 18
New York	Spring Valley, N. Y.	St. Joseph's	" 12
New York	Yonkers, N. Y.	St. Joseph's	" 10
New York	Yonkers, N. Y.	St. Mary's	" 18
North Carolina	Wilmington, N. C.	St. Thomas'	" 6
Ogdensburg	Alexandria Bay, N.Y.	St. Cyril's	" 8
Ogdensburg	Clayton, N. Y.	St. Mary's	" 2
Ogdensburg	Lowville, N. Y.	St. Peter's	" 12
Ogdensburg	Massena, N. Y.	Sacred Heart	" 32
Ogdensburg	Watertown, N. Y.	Holy Family	" 2
Philadelphia	Downdington, Pa.	St. Joseph's	" 3

Diocese.	Place.	Local Centre.	No.
Philadelphia	Easton, Pa.	St. Bernard's	Church 30
Philadelphia	McAdoo, Pa.	St. Patrick's	" 7
Philadelphia	Philadelphia, Pa.	Gesu	" 38
Philadelphia	Philadelphia, Pa.	O. L. of Mercy	" 25
Philadelphia	Philadelphia, Pa.	O. L. of Victory	" 16
Philadelphia	Philadelphia, Pa.	Nativity	" 15
Philadelphia	Philadelphia, Pa.	St. Agatha's	" 15
Philadelphia	Philadelphia, Pa.	St. Anthony's	" 15
Philadelphia	Philadelphia, Pa.	St. Carthage's	" 25
Philadelphia	Philadelphia, Pa.	St. Francis Assisi.	" 70
Philadelphia	Philadelphia, Pa.	St. James	" 9
Philadelphia	Philadelphia, Pa.	St. Joseph's	" 6
Philadelphia	Philadelphia, Pa.	St. Rita's	" 2
Philadelphia	Philadelphia, Pa.	St. Stephen's	" 50
Philadelphia	Pottsville, Pa.	St. Patrick's	" 41
Philadelphia	Tremont, Pa.	Immaculate Conception	" 6
Pittsburgh	Carrick, Pa.	St. Basil's	" 2
Pittsburgh	Pittsburgh, Pa.	St. Joseph's	" 3
Pittsburgh	Woodlawn, Pa.	St. Titus'	" 20
Providence	Providence, R. I.	Holy Rosary	" 20
Providence	Providence, R. I.	Sacred Heart	Convent 9
Richmond	Alexandria, Va.	St. Mary's	Church 6
Rochester	Rochester, N. Y.	Sacred Heart	" 10
Rochester	Rochester, N. Y.	St. Andrew's	" 48
Rochester	Rochester, N. Y.	St. Mary's	" 12
Rockford	Rockford, Ill.	St. James' Pro.	Cathedral 6
Sacramento	Angels Camp, Cal.	St. Patrick's	Church 12
St. Augustine	Key West, Fla.	St. Mary Star of Sea	" 24
St. Louis	Normandy, Mo.	St. Ann's	" 4
St. Louis	St. Louis, Mo.	St. Louis	University 25
St. Louis	St. Louis, Mo.	Visitation	Church 2
St. Paul	Minneapolis, Minn.	Incarnation	" 12
St. Paul	St. Paul, Minn.	St. Mark's	" 24
San Francisco	Stockton, Cal.	St. Mary's	" 10
Scranton	Scranton, Pa.	Holy Cross	" 19
Scranton	Scranton, Pa.	St. John's	" 59
Scranton	Sugar Notch, Pa.	St. Charles'	" 60
Sioux City	Grand Junction, Ia.	St. Bridget's	" 4
Sioux City	Varina, Ia.	St. Columbkille's	" 12
Springfield	Clinton, Mass.	O. L. of Rosary	" 1
Springfield	Gilbertville, Mass.	St. Aloysius'	" 12
Springfield	North Adams, Mass.	St. Francis'	" 2
Springfield	Springfield, Mass.	Sacred Heart	" 16
Syracuse	Binghamton, N. Y.	St. Patrick's	" 2
Syracuse	Camden, N. Y.	St. John's	" 9
Syracuse	Oswego, N. Y.	St. John's	" 3
Syracuse	Oswego, N. Y.	St. Mary's	" 1
Syracuse	Syracuse, N. Y.	St. John the Baptist	" 26
Syracuse	Utica, N. Y.	St. Joseph's	" 11
Toledo	Delphos, O.	St. John's	" 1
Toledo	Fremont, O.	St. Ann's	" 7
Toledo	Ottawa, O.	Holy Family	" 12
Trenton	Bridgeton, N. J.	Immaculate Conception	" 8
Trenton	Princeton, N. J.	St. Paul's	Convent 1
Winona	Simpson, Minn.	St. Bridget's	Church 2

Total number of Receptions, 242. Total number of Diplomas, 3,918.

TREASURY OF GOOD WORKS

Offerings for the Intentions recommended to the Sacred Heart of Jesus.

1 Acts of Charity	1,450,509	11 Masses heard	3,695,078
2 Beads	9,825,947	12 Mortifications	1,478,912
3 Way of the Cross	1,957,672	13 Works of Mercy	1,239,160
4 Holy Communion	3,910,917	14 Works of Zeal	1,784,600
5 Spiritual Communion	1,847,041	15 Prayers	5,935,425
6 Examen of Conscience	3,804,110	16 Kindly conversation	1,967,412
7 Hours of Labor	1,217,801	17 Suffering, Afflictions	2,328,601
8 Hours of Silence	1,230,769	18 Self-conquest	1,671,510
9 Pious reading	1,368,015	19 Visit to B. Sacrament	2,897,688
10 Masses read	198	20 Various good works	6,170,915

Total Good Works, 48,782,230.

Calendar of Monthly Intentions

SEPTEMBER, 1917

THE MORNING OFFERING.

O Jesus, through the Immaculate Heart of Mary, I offer Thee my prayers, works and sufferings of this day for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our Associates, and in particular for the Afflicted Church in Mexico.

DAYS.	FEASTS AND PATRONS.	VIRTUES.	PETITIONS.
1 S.	St. Giles, Ab.	Perseverance.	3,029,619 for thanksgivings.
2 S.	14TH AFTER PENTECOST.—St. Stephen, K. C.	Vigilance.	2,497,271 for the afflicted.
3 M.	St. Serapia V. M.	Meekness.	2,384,264 for the sick, infirm.
4 L.	St. Rosalia, V.	Persevering prayer.	2,919,672 for dead Associates.
5 W.	St. Lawrence Justinian, Bp. C.	Almsgiving.	1,683,614 for Local Centres.
6 Th.	St. Onesiphorus, M. H.H.	Serenity.	1,475,008 for Directors.
7 F.	FIRST FRIDAY.—St. Regina, V. M.	Fortitude.	1,827,069 for Promoters.
8 S.	Nativity of B. V. M. A.I.	Purity.	2,770,560 for the departed.
9 S.	15TH AFTER PENTECOST.—St. Peter Claver, S.J., C.—St. Gor-gonius, M.	Fasting.	1,062,732 for perseverance.
10 M.	St. Nicholas of Tolentino, C.—Bl. Charles Spinola and Comp., S.J., MM.		
11 T.	SS. Protus and Hyacinth, MM.	Benignity.	2,287,815 for the young.
12 W.	The Holy Name of Mary.	Firm faith.	2,906,754 for First Communions.
13 Th.	St. Maurilius, Bp. C. H.H.	Hatred of superstition.	1,952,809 for parents.
14 F.	Exaltation of the Holy Cross.	Energy.	1,730,954 for families.
15 S.	The Seven Dolors. Pr.	Sign of the Cross.	2,019,050 for reconciliations.
16 S.	16TH AFTER PENTECOST.—SS. Cornelius, P. and Cyprian, B. M.M. C.R.	Right intention.	3,868,979 for work, means.
17 M.	Stigmata of St. Francis of Assisi.	Devotion to the Holy See.	1,306,494 for the clergy.
18 T.	St. Joseph of Cupertino, C.	Love of the Cross.	1,798,752 for religious.
19 W.	Ember Day.—SS. Januarius and Comp. MM.	Chastity.	1,024,678 for seminarists, novices.
20 Th.	Vigil.—SS. Eustachius and Comp. MM. H.H.	Endurance.	1,317,609 for vocations.
21 F.	Ember Day.—St. Matthew, Ap. A.I.	Trust in God.	1,702,178 for parishes.
22 S.	Ember Day.—St. Thomas of Villanova, Bp. C.—SS. Maurice and Comp., MM.	Surrender to grace.	1,889,756 for schools.
23 S.	17TH AFTER PENTECOST.—St. Linus, P. M.	Spirit of martyrdom.	1,467,838 for superiors.
24 M.	Our Lady of Ransom.	Pure intention.	1,686,517 for missions, retreats.
25 T.	St. Firmin, Bp. M.	Charity.	2,051,880 for societies, works.
26 W.	SS. Cyprian and Justina, MM.	Zeal for souls.	1,683,462 for conversions.
27 Th.	SS. Cosmas and Damian, MM. H.H.	Good example.	1,998,092 for sinners.
28 F.	St. Wenceslaus, K. M.	All for Jesus.	1,325,095 for the intemperate
29 S.	Dedication of St. Michael, Archangel. Pr.	Devotion to the Bl. Sacr.	1,678,529 for spiritual favors.
30 S.	18TH AFTER PENTECOST.—St. Jerome, C. D.	Devotion to the Angels.	2,852,304 for temporal favors.
		Study of the Gospels.	6,798,235 for special, various.

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The pictures announced on the back cover page of the August number are very attractive, and were printed especially for distribution as souvenirs to friends who obtain five or ten subscriptions as explained in the announcement under the pictures, and we have no doubt that those who will select these will be well pleased. If, however, something else is preferred, the following list offers a variety from which to choose: See also page 14.

For 25 If you send twenty-five subscriptions you may have the following Subscriptions in five books: Under the Sanctuary Lamp, The Fountains of the Saviour, On the Hills with Our Lord, Our Daily Bread, The King's Table, or No. 110, a beautiful scapular bracelet, rolled gold plate, Roman finish.

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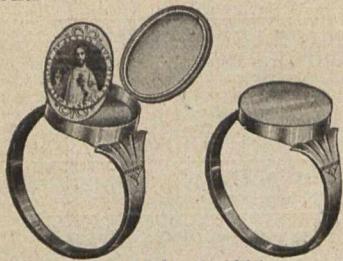
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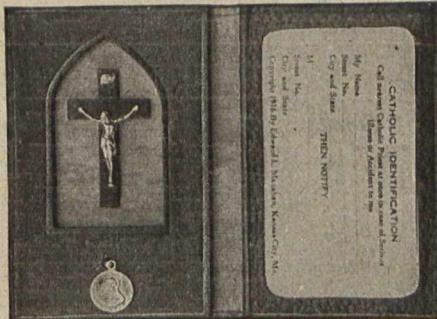
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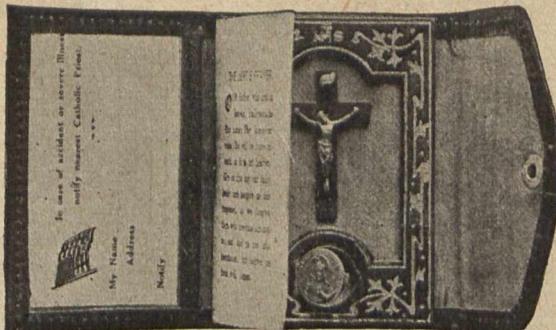
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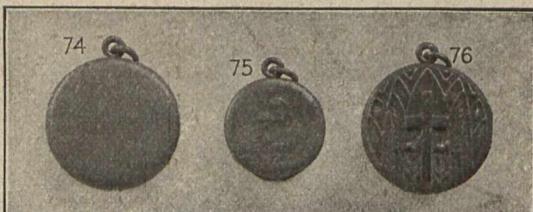
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801 West 181st St. New York

A Word to Parents and Guardians

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Not merely parents, but all our readers should be interested in the fostering of Catholic education. The more of our youth who are fitted for life by higher education, the greater will be the number of efficient leaders in all Catholic lines.

The Directory of Colleges and Academies printed in the first eight pages of this number comprises some of the most prominent Catholic Colleges and Academies. This ready reference list will prove a great convenience to parents and guardians and we urge our readers to bring these announcements to the notice of families where there are children to educate.

Morning Offering Card

A leaflet containing on one side a picture of the Sacred Heart reproduced in color by the offset process, and on the other a prayer known as the morning offering which should be said each day by all the members of the League. Price 20 cents per hundred, 500 for 85 cents, 1,000 for \$1.50. Address

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Green tea—1 glassful—	2.02
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Coca-Cola—1 drink, 8 fl. oz.—	1.21
(fountain) (prepared with 1 fl. oz. Syrup)	
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(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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